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POETRY.

For the Churchman.

THE LENTEN SABBATH.

> " The way before us lies
> Instinct with signs ; through which in fixed career,
> As through a zodiac, moves the ritual year
> Of England's Church."—WORDSWORTH.

Touch this dark hour with mercy, Saviour! shed
Faith on the soul—God's covenant with care ;
And lift those deep affections, that o'ershade
The heart they spring from—tinge our lives with prayer—
The Spirit ray ! 'till feeling, 'neath the glow,
Wave brightly o'er the life it shadows now.

Light to o'ermantle darkness ! for the shade,
Is born of brilliance ; and its power is known,
Where deep luxuriance of thought, has made
A forest of the mind—a soil o'ergrown,
With its own progeny—great God ! 'tis thine,
To light its shadowy depths with hope divine.

From the thronged street, and crowded mart—come forth !
All as one spirit—penitent—to kneel ;
God has proclaimed salvation to the earth !
A Saviour touch'd the dying world to heal !
The past is but a ruin ! can ye still,
Plan earthly good, above its buried ill ?

Thus Herculaneum, in its ashy shroud
And marbled beauty—sepulchred from sight :
While on the spot where palaces are bowed,
Another city mounts the lava height ;
Flings to the fiery air its reckless mirth,
" And holds its revels o'er an earthquake's birth !"

Do they not tremble, when they hear the groan
Of prisoned burnings warring with the night ?
Now lighting up creation as its own !
Then sinking into shade, a dying light,
Within its rocky socket—till it find
Fresh fuel, to give battle to the wind.

Do they not tremble ? No—they turn aside,
When the light glares upon the sleepy eye,
They see no danger in its burning tide ;
Its wrecks are 'round them, yet they pass them by.
O Saviour ! as our souls like danger share,
Give to the eye its tear—the lip its prayer.

But shall prayer enter heaven ? devotion spread
Its earthly shadow in thy presence bright ?
Worlds are thy starry pave ! and 'neath thy tread,
Night's sullen darkness vibrates into light !
" The heavens declare thy glory !" and shall prayer,
With all its weight of tears, find entrance there ?

What to thy power is finite joy or grief ?
The heart's lone darkness, or its fitful gleam ?
Humbly my spirit shrinks, as shrinks the leaf,
Beneath the fervor of the risen beam ;
Bends o'er its sepulchre, and waits the blast,
To bear it as a ruin to the past.

Yet !—thou hast strewed the earth with golden sands ;
And Mind is flashing from its clay to thee ;
Deep bedded 'neath its care, thy gracious hands
Spread the rich ore of immortality :
Veining our life with beauty—and the trust,
Glimmer immortal from its shroud of dust.

O Mind ! too beautiful for earth's embrace,
Here thou mayest hover, but with lifted wing,
Thy flight is higher than thy dwelling-place ;
Though for awhile an exile—worshipping,
Perchance too fondly, things of earth, that wear
The soul's enduring impress, graven there.

Thou'lt wander with past ages—sack old Rome,
And tread with pilgrim steps Egyptian sands,
Wooing its antique beauty to our home ;
The loveliness and power of distant lands,
The glowing canvass, and the sculptured stone,
By art, life touched, to cenotaph its own.

Pause—where the sculptor hath his soul enshrined,
And laid his thought within that Parian tomb ;
While wandering from that Hades of the mind,
Expression suns to light the marble's gloom ;
Feature and *feeling*, flashing o'er the stone,
The *written* music with the *breathing* tone.

These are thy starry thoughts ! yet cannot fill
Thy firmament of being—though their ray
Brighten the horizon of earth—yet still,
'Tis shadow-darkness, to that cloudless day
Dawning from God—the soul's eternal glow !
That folds its sunshine 'round an angel's brow.

Give Heaven thy thoughts—O let not life deny
Its daily praise for all a Saviour won—
But as our rushing moments ripple by,
Yield from their wane a tribute to the sun,
A dew-drop for the skies !—a hope—a prayer—
Drawn from the spirit's depths, to sparkle there.

S. W. C.

For the Churchman.

> " And behold, angels came and ministered unto him."
> St. Matt. iv. 11.

Bright angels came,
Swift-winged from Heaven's portals, to attend
The Son, whose name
Is dearer far, than Father, Brother, Friend ;
Saviour of all who place in him their trust,
Perfection's model, merciful and just.

The tempter's power
Had fail'd to gain the victim, to his will,
And that sad hour,
Embitter'd by each aggravating ill
" That flesh is heir to," prov'd a triumph great,
Beyond what falls to mortals frail estate.

'Tis sweet to dwell
Upon the thought, that angel spirits fair,
After the spell
That sin had woven vainly, to ensnare
The Holy One, came borne on wings of love,
To minister to him food from above.

Long years have flown,
Since the great sacrifice for sin was made,
When God's dear Son
Was tempted, suffer'd, and alas ! betray'd.
Though long ascended to his Father's throne,
The light of truth remains, pure as at first it shone.

T.

New York, March 23, 1840.

> " So live, that when thy summons comes to join
> The innumerable caravan, that moves
> To that mysterious realm, where each shall take
> His chamber in the silent halls of death,
> Thou go not, like the quarry-slave at night,
> Scourged to his dungeon : but, sustained and soothed
> By an unfaltering trust, approach thy grave,
> Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams."
>
> THANATOPSIS.

THE HISTORY OF THE PRAYER BOOK OF THE CHURCH OF ENGLAND.

BY EDWARD BERENS.

CHAPTER II.

Second Prayer Book of Edward VI.

THE COMMUNION SERVICE.

In the Communion Service, including the Collect, Epistle, and Gospel, several important alterations were made. The *Introits*, (the Psalms used at the beginning of the Office, when the officiating Priest went up to the Communion table,) were all omitted ; as was likewise the double Communion at Christmas and Easter,—the Collect, Epistle, and Gospel which were retained, being the same with those now in use : and the Hymn for Easter Day, which in the first Book was ordered to be sung before Matins, was now appointed instead of the ninety-fifth Psalm ; the Hallelujahs, Versicles, and Collect at the end, being omitted. The Collect for Easter Day was ordered to be repeated on Low Sunday. The Feast of St. Mary Magdalene (July 22) was struck out of the Calendar. The Service for this day went entirely on the supposition, that Mary Magdalene was the sinner spoken of in the seventh chapter of St. Luke. This opinion is countenanced by the heading of the chapter in the authorized translation of the New Testament, and is alluded to by good men of those times, and of the preceding centuries, without doubt or hesitation. Yet it appears, on inquiry, to be an opinion not at all supported by the Fathers, and to have had its origin in a Popish legend. Now we know that one Mary has had her good deed recorded as a memorial of her to all nations ; and it would be painful to think we might be commemorating another in a character of which she was guiltless. The Collect for the Feast of St. Andrew was changed for that now used, and the Gospel for Whit-Sunday continued, as at present, to the end of the chapter.

In the title of the Office for the Holy Communion, the words, *commonly called the mass*, were omitted. In the first Book of Edward, the Rubric says, " the Priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white albe plain, with a vestment or cope ;" and of the assistant Priests and Deacons, that they " shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles." In the second Book this is omitted. The words in the first Book, " the Priest standing humbly afore the midst of the altar," are changed to " the Priest standing at the north side of the table." The triumphant hymn of praise, which is now used immediately before the Blessing at the conclusion of the Communion Service, stood in King Edward's first Book almost at its commencement. In its place, was introduced the rehearsal of the Ten Commandments, with a supplication after each, for pardon of the transgression thereof for the time past, and for grace to keep the same for the time to come. The Commissioners, it should seem, were induced to make this alteration by the same feeling which led them to begin the Daily Service with the Sentences, Exhortation, and Confession ; the feeling, that our solemn public devotions should begin with an expression of penitence and humiliation, and that *by the law is the knowledge of sin.*" (Rom. iii. 20.)

In both King Edward's Prayer Books, the Collect for the day preceded the Prayer for the King, after which came the Epistle and Gospel, the Nicene Creed, and the Sermon or Homily. If in the Sermon there was no exhortation to the worthy receiving of the Sacrament, the Curate in the first Book was directed to read the Exhortation, (the *third* in our Prayer Book,) which is now used at the time of the celebration of the Holy Communion. After which is a Rubric which says, " In Cathedral Churches and other places where there is daily communion, it shall be sufficient to read the Exhortation above written once in a month ; and in Parish Churches, upon the week days, it may be left unsaid. Next follows, in the first Book, an Exhortation to the Holy Communion, bearing considerable resemblance to that which now stands first in our Prayer Book ; but warning those " who had done any wrong to any other," that neither the absolution of the Priest, nor the receiving of the Sacrament, would avail them any thing, unless they made satisfaction and restitution, or at least were in full mind and purpose so to do as soon as they were able ; and also requiring " such as shall be satisfied with a general confession, not to be offended with them that do use to their further satisfying, the auricular and secret confession to the Priest ; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to God, and the general confession of the Church ; but in all things to follow and keep the rule of charity ; and every man to be satisfied with his own conscience, not judging other men's minds or consciences."

The Prayer *"for the whole state of Christ's Church"* in the first Book of Edward, immediately preceded the Prayer of Consecration. Towards the conclusion it contained these words : " And here we do give thee most high praise, and most hearty thanks, for the wonderful grace and virtue declared in all thy saints, from the beginning of the world ; and chiefly in the glorious and most blessed Virgin Mary, Mother of thy Son Jesu Christ our Lord and God ; and in the Holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples, O Lord, and steadfastness in thy faith, and keeping thy commandments, grant us to follow. We commend unto thy mercy, O Lord, all other thy servants, which are departed hence from us with the sign of faith, and now do rest in the sleep of peace : grant unto them, we beseech thee, thy mercy and everlasting peace." The whole of this was omitted, and in the short preface before the Prayer, the words, *militant here on earth*, were added. It may be remarked, by the way, that in the mention of the saints there is no reference to their intercession, no expressions of reliance upon their merits ; and that in the Prayer for the Departed, " who rest in the sleep of peace," there is nothing that gives the slightest support or countenance to the Romish doctrine of *purgatory*.

Several transpositions and alterations were made in the Exhortations, and other parts of the service, which it is not necessary here to specify.

In the second Exhortation, when the Curate shall see the people negligent to come to the holy Communion, the Commissioners, at the review of the Liturgy, warned the people not to add any more to the unkindness of refusing this holy banquet, " which thing," they continue, " ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be no partakers of the same yourselves."

The Rubric, which required water to be mixed with the wine, was struck out ; and instead of unleavened bread, to take away all occasion of dissension and superstition, it was declared sufficient, that " *the bread be such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten.*" From a persuasion that our Saviour instituted his supper at the Paschal festival, at which festival the Jews were commanded by Moses to eat unleavened bread, and commonly, though without such command, drank wine mixed with water ; these have been supposed to be the elements which Christ consecrated, and made the Sacrament of his body and blood, and have therefore been frequently used at the celebration of the Eucharist. But the Church has not held that they were *commanded* by Christ, as the words of institution mentioned only *bread*, in general ; and *the cup*, in which was *the fruit of the vine*, in general ; without mentioning the circumstances of *unleavened*, or *mixed with water*.[*] In the Prayer of consecration, the words, " with thy Holy Spirit and Word vouchsafe to bless" (making the sign of the cross)" and sanctify" (making the same sign) " these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ," were changed into a prayer, that " we receiving the creatures of bread and wine according to our Saviour's institution, might be made partakers of his most blessed body and blood :" and the signing over the elements the sign of the cross was left out.

At the distribution of the bread, which was now directed to be delivered to the people in their hands,[†] instead of " the body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto eternal life," which was the form in the first Liturgy, was substituted this clause : " Take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving." The like change was made in the words at the delivery of the cup.[‡] The Oblation Prayer,[§] and the Lord's Prayer, (which then was prefaced by the words, " As our Saviour Christ hath commanded and taught us we are *bold* to say,") which in the first Book of Edward VI. were inserted before the Confession and Absolution, were removed into the Post Communion. The Sentences, (twenty-two verses from the New Testament of a highly practical character,)—" to be said or sung every day one" in the Post Communion,—were omitted, and the method and order of the whole Office was brought to much the same state in which it now stands.

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[*] Ridley's Life of Ridley. See, in his learned note (p. 337,) his reasons for thinking, that the Lord's Supper was instituted not at the Paschal Festival, but on the evening before.

[†] In the Church of Rome it is put by the Priest into the mouth of the communicant ; this custom has been continued by the Rubric in the first Prayer Book of Edward VI.

[‡] The two clauses were united together [as we now use them] in the first year of Queen Elizabeth.

[§] In which occur the words, " we offer unto thee ourselves, our souls and bodies," &c. &c.

COMMUNICATIONS.

For the Churchman.

ANCIENT CHRISTIANITY, NO. III.

Our author comes out with the bold proposition, (page 122,) that, " the corruptions of popery" may, upon the whole, be viewed " as a reform upon early Christianity ;" and though he regards the principle of Romish celibacy an evil, if we understand him right, yet upon the whole an improvement, compared with the previous indefinite state of things. That is, celibacy was an evil when allowed to operate ad libitum—a less evil when it was made a law ! Rome has, in other words, made an improvement in this matter, by obligating her clergy to remain unmarried ; whereas, in the previous state of the Church, the clergy were at liberty to marry, public opinion to the contrary notwithstanding. Now we are at a loss to know by what syllogism this position can be maintained. A principle admitted to be an evil, becomes a comparative good, when imposed as a solemn obligation ! In plain English, when the clergy were yet at liberty to marry, and some did and some did not marry —the evils arising from this state of things were greater than when celibacy was made a doctrine of the Church !

A. C. does not pretend to assert that there were monastic establishments, properly so called, during the first three centuries, or that there were any proper ecclesiastical authorities that impose the celibate. Two local synods, about A. D. 314—315, attempted to impose restrictions, and the same attempt was made at the Council of Nice ; but the general rejection of the proposition, under the manly opposition of the Egyptian Paphnutius, shows that even in the Nicene age, the majority of the Christian world regarded the whole question as a matter of individual opinion.

But A. C. asserts that this state of things was not as good as when the clergy were obliged, by ecclesiastical law, to renounce the matrimonial state ; or when those who, according to Cyprian, were still at liberty to change their minds, if they found they had acted without sufficient deliberation, were compelled to incarcerate themselves as a distinct sodality, excluded from all the world.

Now, not to insist on the manifest contradiction that must be obvious to any one who will reduce this assertion to its simplest form, we shall content ourselves for a moment to see whether it is borne out by testimony,—premising that an evil principle once made a law, is infinitely worse than the same evil principle left to operate ad libitum, whatever may be its pretensions.

In the first place, although extravagant opinions on the celibate were gaining ground, about the beginning of the fourth century, yet during the preceding three, marriage was honored in all classes ; Tertullian was married, Cyprian [*] was married, and the greater part of the council at Nice were, in all probability, married bishops. So that, whatever were the opinions dictated by the emergency of the times, and we must not forget they were times of trouble, the clergy were either married or unmarried. If the former, they lived according to the ordinance of God ; if the latter, they were equally exemplary in their relative position. Whatever occasional irregularities did occur, we see, especially in the clerical orders, it was either honorable wedlock, or it was a consistent and honest celibacy. Whatever extravagant notions some, who favored the latter, were prone to cherish—these primitive believers must be allowed the credit of a pure intention, and, as far as we can learn, a pure life. Far different was this from that abomination which afterwards appeared as a settled matter when the orders of St. Domnic's monasteries and cloisters pretended to give sanctity to the unmarried state. We know that after the celibate was established as a law for the clergy under the influence of Gregory VII., whilst it anathematized matrimony, it in fact sanctioned or prepared the way for an ecclesiastical concubinage. Lest we should seem to make this assertion without reason, let us hear what the celebrated Erasmus says on this point, and we must remember that he had ample opportunity both to know facts, and acuteness and learning enough to understand the subject ; we give the passage without translation : In qua classe ponemus eorum genus, qui vel arte, vel metu detruduntur in cœlibatum, ut scortari liceat, uxorem ducere non liceat ; adeo, ut si profiteantur concubinam, sint Catholici Sacerdotes : sin uxorem dici mallent, conjiciantur in ignem. Mea sententia clementius tractarent suos liberos parentes, si quos cœlibatuim destinassent, pueros etiamnum curarent exsecandos, quam si integros nolentes aut inscios conjicerent in hoc incendium libidinis.—*See Erasmus, on Mark* x. 29.

Let the author of A. C. compare this language of the great Erasmus, with his own commendations of Romish improvement. But let us hear Erasmus expressly comparing the condition of monkery in his age and the preceding ages, with the times of Jerome.

" Monastic life," says he, " was a very different thing in the days of Jerome from what it is now. It was not fettered and trammelled by so many needless ceremonies as now, nay, the very reverse. It was the freest state of life in the world. Men were not compelled to a fixed routine of performances—dress was simple, not prescribed, but adopted at pleasure ; not such as to attract notice by its oddity, but such as bespoke a real Christian simplicity. There were no formal vows, and if any one happened to repent of his purpose, the only punishment he had to fear was the rebuke of inconsistency. See Erasmus' Life of Jerome.

Jerome, who was himself one of these monks, tells us what it was in his day : " It was nothing else than a life of meditation on the ancient free and pure Christianity." Monkery here, indeed, appears a very different thing from the commended orders of St. Dominic and St. Bernard.

But as we must depend here upon testimony, let us quote another writer of the 16th century, Marcellus Palingenius, himself an Italian, and member of the Romish Church. We here give a free translation of some lines in his Zodiacus Vitæ. He says of the monks :

> " Fly these—no greater pest than they. They are
> The very dregs of men : a fount of folly, sink of ills.
> Wolves clad in wool :—for hire, not for love,
> They worship God ; under fictitious form of right,
> They gull the simple ; and in religion's shade
> A thousand deeds forbidden, a thousand crimes commit.
> Seducers, adulterers, youth they corrupt ;
> And, slaves of sense and appetite, they make a sale of Heaven."[*]

We give this rough translation, which the reader may see at least is not too strong, by a comparison with the original given below.

Now, taking this to be no exaggerated picture of the general condition of monkery in the days of Palingenius, we ought, certainly, on the principle laid down by A. C., to expect such a state of things as would bear at least some comparison with the monkery of Jerome and his age—for, as to going beyond the Nicene Council, we should deem it little better than blasphemy to apply it to those ages of martyrs. We are sure, at least, that primitive Christianity will not lose by comparison, even if the ' delinquents . . . at Carthage' were to be placed along side. We may be told, perhaps, the Church of Rome ' has done the best she could ;' she has indeed done the best she could on this supposed improvement, for her own aggrandizement, as the celibacy of her clergy and orders, may be pronounced one of the most powerful means of supporting and consolidating her whole system. Gregory well understood the importance of celibacy to the worldly interest of the papal see, and whilst he succeeded in making it a law, his successors have, on the same principles of policy, ever resisted every disposition to remove it."

Could this principle be removed from Rome, she would soon sink in her own ruins. It is the celibate that insulates and binds her together more than any of her dogmas. And hence she has ever been more willing to indulge and perpetuate the sins that have grown out of it, than to say that her clergy may live " after the ordinance of God in holy matrimony."

But to return to A. C., it seems that we are threatened with an inundation from " the sewers of the early Church," " if much more is said of popery as opposed to primitive purity." When we read this announcement, coming from such a source, it was of course a startling, and certainly no agreeable picture. We knew, indeed, that the fathers of the primitive period, as well as the apostles, had occasion to reprove the faults of their day as well as those of other days ; but the idea of " a sewer disgorging its filth" from the primitive Church, is altogether original, and we must say, belongs exclusively to A. C.

If, however, we may use this offensive metaphor at all, we must say that A. C., in referring it to the earlier Church, is looking at the wrong end of the line, and, in order to find any thing like it, he will be obliged to come down nearer that period where he thinks the improvement is to be found. We think he will there see enough, if he has not seen it already, to obliterate all the defects of the early Church, and from which, with all his horror of that early period, he would still be glad to make good his retreat to the primitive believer.

Gerson, who was Canon and Chancellor of the Church at Paris, and who acted a leading part in the Council of Constance, may be supposed to give us a fair account of the religious state of the monks in his day. We only quote one line from the tract, Dec. Def. Ecclesiæ : Claustra monialium esse prostibula meretricum. Cloisters, &c. Petrus D'Aliac, another conspicuous member of the same council, and who co-operated with Gerson in condemning John Huss, and Jerome of Prague, says in his Tr. de Refor. Eccles. : The monks, by their filthiness, have polluted the Church. Monachi suis immunditiis ecclesiam commaculârunt.

Nicholas de Clemuncis, of the diocese of Chalons, a pupil of Gerson's, and finally Rector of the University of Paris, wrote a tract on the corrupt state of the clergy, and among other remarks he says—" Monachorum monasteria nihil aliud sunt quam veneris execranda prostibula. These are the declarations of writers who have flourished not much more than midway between St. Dominic and the Reformation, and their eminent position makes their testimony of the first authority. Surely, if popery was an improvement on early Christianity, these statements are sadly at variance with what we expect to find, according to the broad assertion of A. C. The venerable Thomas a Kempis, whom all the Christian world seems to love, in a different strain from the above writers, has the following epiphonema on the degeneracy of his day : " O si tantam adhiberent diligentiam, ad extirpanda vitia, sicut ad movendas quæstiones ; non fierent tanta mala et scandala in populo, nec tanta dissolutio in cænobiis. I. e., if they, (i. e. the ecclesiastical orders,) would but apply the same diligence to eradicate vice, as to agitate questions, there would neither be such evils and scandals among the people, nor such looseness in the monasteries.[*]

Were we disposed to treat this matter with any thing but gravity, we might refer here to authors who, by ridicule as well as other ways, have exposed the sad condition of monastic life under the influence of Romanism. The wit of Erasmus, and the keen satire of Buchanan, have each, in their way, attempted to make the friars ashamed of their follies, if not repent of their sins. We have here only to refer to the well known *Fratres fraterrimi* of the latter for illustration, and we shall find all that the Italian Palingenius asserts corroborated by Buchanan.

But, as St. Dominic and his order have found an apologist in A.C., merely to undervalue such men as Tertullian and Cyprian, we only add the remark of a poet, contemporary with the above writers, who, in some witty lines on the fraternity of St. Dominic, closes his satire with the words addressed to them :

> Vos estis, Deus est testis, tristissima pestis.

No one would suppose that such a fraternity could be called an improvement on the ancient Church.

(*To be continued.*)

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[*] The presbyter by whose agency Cyprian was converted, was also married. He commended his family to Cyprian on his death bed.

[*] The original is here given :

> Hos fuge ; pestis enim nulla hac immanior ; hi siort
> Fæx hominum, fons stultitiæ, sentina malorum,
> Agnorum sub pelle lupi, mercede colentes
> Non pietate Deum, falsa sub imagine recti
> Decipiunt stolidos, ac religionis in umbra
> Mille actus vetitos, et mille piacula condunt.
> Raptores, mœchi, puerorum corruptores
> Luxuriæ atque gulæ famuli cœlestia vendunt.

[*] It will be recollected that we are offering these extracts merely to show the *general* state of things at and before their date. We would not be understood to say that there were no good men among the monks, even in their worst times. Many proofs to the contrary we have. Besides, we are now only meeting an argument against the primitive Church, drawn from the supposed improvements of Romanism.

ANCIENT CHRISTIANITY.

Note to No. 1.

Although it is not the intention here to carry the review of A. C. beyond the limits adopted, yet in connection with the remarks on Clement of Alexandria, it seems necessary, before we proceed, to go a little out of our way—in order to anticipate an objection to our statement. The close of the article No. 1 had reference simply to the general assertion of A. C. respecting Clement (page 118.) But those who have read the book will recollect a passage quoted from the same Father, page 170, which seems to justify all that A. C. advances.

Before we examine this passage, we must be allowed to complain of the want of accuracy in the references of this work. To whatever cause it may be owing, whether to typographical oversight, or other causes, one great defect of the book is, that it not only does not tell us precisely where the passage is found in many instances, but in some important ones it does worse ; it pretends to give you a reference where you may search for it in vain. Thus, as an instance, he quotes Tertullian, and refers you to the tract *De Corona* for a passage that is only found in De Veland. Virginibus. And so in the passage of Clement now referred to, he quotes the 1st Book of the Stromata, when it is near the very end of the Pædagogue ; not to mention other instances.

When we look at this strange transposition, we know not how to account for it, apart from an error of the type, unless it be that A. C. has used an erroneous index, a mutilated Medulla Patrum, or perhaps an old work now rather scarce, Essay on the Ancient Virgins, an anonymous publication of the last century.

The passage which, from the reference, (page 169,) we are led to expect to find in the Stromata, is given page 170, and it may be read in the original near the end of the 3d Book, Pædagogus.

After a general version of what Clement enjoins in this connection, A. C. goes on to make Clement use this language : " But now, and how it is, I hardly know how, *our folks*, with change of place, change their guise," &c. It is unfortunate for this translation, not to notice minor inaccuracies, that neither the words *our folks*, nor the word *our*, is found in the whole paragraph. It is altogether an interpolation of the author, and yet it is the hinge upon which his argument must turn. The simple truth is, that after Clement, in this part of his work, had given precepts on Christian behaviour, he is led to advert to the inconsistent department of some who had just been baptized. The people of whom he had been speaking were the τελουμενοι Χριςῳ, which those acquainted with the phrase, know to mean persons recently baptized. Of these persons Clement says, they change their demeanor (σχηματα) with places, &c. Here it should be observed that Clement is speaking of the newly baptized, and of no others ; not the regular, long established members of the Church, but those who were just admitted to baptism. It is evidently unfair to speak of the character of a Church from the inconsistent behaviour of those just initiated. It was to be expected, indeed, that they would have avoided this inconsistency, and the Church itself, with Clement, did expect it. If it had not been expected, it would not have been noticed. So that we may fully exculpate the Church from a blame that falls upon those who could hardly be said as yet to belong to her.

Again ; there is no necessity of laying any particular stress on Clement's νυνι δε. Like our own word *now*, νυν is not always an adverb of time. It is often a mere expletive, and as it occurs in Plato[*] with the particle δε, is only used to soften a little the adversative sense of δε. So that we have no authority even to translate *now*, i. e., at *this time*. Although this distinction may not seem to affect the sense in an important point, yet it may make some difference whether Clement meant to say that he spoke of the τελουμενοι Χριςῳ at the time, or only in a general way.

At any rate, all that we are at liberty to infer from the words of Clement is, that there were some of the newly initiated that disgraced their baptism by their subsequent behaviour. But this is a very different thing from attributing the misconduct to the whole Church.

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[*] It will be remembered that Plato's style had some influence on the Alexandrian School.

For the Churchman.

DR. M'VICKAR'S COLERIDGE.

No. 3.

(Concluded.)

And will not the reader by this time find it any longer impossible to go on, without forming *some* hypothesis with respect to the mode in which Dr. M'Vickar must have hunted for reasons and charges ? The fear is, that, being led away by his first feelings, he would go too far. I will therefore offer him my own deliberate conclusions—claiming for them, however, only the character of conjectures.

I am disposed to believe, that Dr. M'Vickar read the *Aids to Reflection* in the English edition, and never thought of looking at Dr. Marsh's *Preliminary* Essay until his publishers, (*who* had originally designed to reprint it, but could not procure it without making an arrangement with the owner of the copy-right,[*]) requested him to find reasons for *rejecting* it, and to substitute something of his own. The request I suppose to have struck in with a notion, concerning a *proper* edition of Coleridge, natural to his turn of mind. On all accounts, therefore, the *omission* of the Essay was made necessary to his publishers and to his own notion of a proper edition, and had consequently become a settled point, before he had read a syllable of its contents. He read it, then, *for the purpose* of finding reasons. But here comes the part of our hypothesis most fruitful in puzzles. Had Dr. M'Vickar so little call to the study of Philosophy, (although, if Swords' Register is to be trusted, he is a Professor of *Intellectual* as well as of Moral Philosophy,) that the Essay of Dr. Marsh was too much for his particular head. The supposition would be insulting, and must therefore be instantly dismissed, although the call for a '*plainer*' preface would seem to furnish some ground for it. Did Dr. M'Vickar, knowing Dr. Marsh to be a New England Congregationalist, take for granted, what his theological opinions must be, and what his Essay must be ' mainly occupied' with, and so—thinking he could not miss—make his reasons at a venture, without looking for them at all ? This supposition must be rejected, as involving a charge against Dr. M'Vickar's honesty, and as being besides somewhat improbable ; for though Dr. M'Vickar uniformly, I believe, misquotes and misrepresents Dr. Marsh, (upon some hypothesis or other,) there is reason for believing that he must have made *some* kind of acquaintance with the Introduction itself. We must, therefore, settle down, I think, in the belief, that Dr. M'Vickar *did* sit down and busy himself for half an hour with the actual pages of Dr. Marsh, but that he did not feel bound to read carefully —perhaps not to read the *whole* of every page. At some places—say from p. xxiii to p. xxviii —he turned over several leaves at once—or, having laid down the book, when he took it up again, could not find his place—or possibly " a slumber did his spirit seal," and it was thought no more than fair, that as many pages should *consider* themselves as read as *might* have been during the nap. I am positive that no hypothesis short of this will account for the strange phenomena exhibited in Dr. M'Vickar's reasons and statements—unless we should fancy, that to diversify the tediousness of philosophical reading, our Professor now and then turned the page upside down, or amused himself with cross-readings, or seeing whether it would make any difference with Metaphysics to read them backwards.

But a truce to this indulgence of a pleasant humor, which was yielded to, for fear of falling into some severity of expression. The sum of the whole matter is,—Dr. M'Vickar has given reasons and statements, involving serious charges of editorial dishonesty against such a man as James Marsh, with a levity—a neglect of the sources of knowledge open to him—that is in the highest degree culpable. Of intellectual misrepresentation—of deliberate calumny—I have no thought of charging him. I do not suppose him to be capable of such things. He could have no malice against Dr. Marsh, nor would easily be made to *feel* any (I dare say) against any body. But of the most culpable levity I do not hesitate to charge him. I consider him to have trifled with the literary reputation (and, in my view, with the moral character) of Dr. Marsh, with an appearance of careless indifference to fact that is as astonishing as it is worthy of blame. This is severe language ; and I make it, well knowing that I shall be as severely condemned if I shall be shown to have been as careless in making *my* censures, as Dr. M'Vickar has been in making *his* ; but believing, that I shall not be thought to have exceeded a *just* severity of expression, by those who find that I have gone upon the truth alone, in repelling assaults upon the character of an honored teacher and friend.

Indeed, it is possible that I may receive some credit for positive forbearance, when the following additional statements shall have been well weighed.

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[*] The statement in the parenthesis is *not* a conjecture.

1. I have already quoted Dr. M'Vickar's somewhat extravagant account of what has been done in this country already by the Philosophy of Coleridge. That the American reputation and influence of Coleridge, took its rise from Dr. Marsh's edition, and was owing in a high degree to what he did as editor, every body knows, that knows any thing of the matter. The formation of an American *school of Coleridge*, before the philosopher's death, in 1834, (up to which time, according to Dr. M'Vickar himself, Coleridge's influence had not extended beyond a narrow circle of personal friends,) was therefore the most remarkable event in the history of his Philosophy—perhaps in his whole literary history. Now, Dr. M'Vickar has devoted a chapter to what he calls the '*Historical Rise of Coleridge's Philosophy*.' Let us see what space he has allowed to this remarkable event, and to the person chiefly concerned in bringing it about. Turn to it, reader, and you will find——*nothing whatever about it!* Not a word—not a syllable! What *is* then the 'historical rise' which he gives us? From four pages of words, this statement may be fished out by a dexterous hand, viz.—that Coleridge's books were unread until after his death in 1834, immediately whereupon the whole world read the books aforesaid, and rated the author thereof to be the "FIRST among the deep thinkers of his own age and nation," (p. xiii.) This is given, evidently, *as a general and complete history—embracing America as well as England.* But, perhaps, should he happen to mention the state of things in America *out* of the 'Historical Rise,' he will name Dr. Marsh and the remarkable fact with which his name is associated. I remember but two such allusions—one the flaming passage already quoted, (p. xxiv.) the other an appeal to the experience of 'numbers on both sides of the Atlantic,' (p. xviii.) In neither of them—nor any where else—is any thing said that should lead the reader, that relies upon *him*, to correct the only influence which could have been drawn from the "Historical Rise"—viz. that in *this* country, too, as well as England, Coleridge's books were unread and his influecne nothing, until after his death in 1834, when the above-mentioned universal acclamation was raised, and Coleridge's Philosophy ran all of a sudden over our whole country, like a fire over the wide surface of one of our western prairies!

It is true, a plain reader—with as little appetite for wonders as mere words—might now and then be found, who would reluct at swallowing so large a morsel of romance at one mouthful. Such a one might possibly recollect, that something *was* said—quite *en passant*—of a certain American edition of 1829, that would appear to have had a *Preface*, which Preface very naturally had a writer, one James Marsh--an edition which, however, had probably circulated only amongst 'the lower orders,'—those New England 'Fatalists' and readers of 'shallow metaphysics,' and so had effected nothing except, possibly, in a small way—although our new editor (in an excess of complaisance, no doubt) allows the said James to have been *able*--with more words out of the same vocabulary. It is possible that our sagacious reader might be startled by all these strange statements into the sudden suspicion, that

> "——— with that skiff
> Abides the minstrel's tale"———

that with the rejected Preface of James Marsh abides the solution of the mystery in which his new editor has involved him.

Suffice it to say, however, that nothing is said even amongst all *those* fine words, to disturb the erroneous inference which the reader would have been made to draw from that veracious chronicle—Dr. M'Vickar's "Historical Rise;" and that Dr. M'Vickar, consequently, must be convicted of having, on *one* important occasion, suppressed (to the extent of his power as a historian and editor) all mention of the effect produced by Dr. Marsh's edition of 1829.

2. The second fact to be weighed is this. Mr. Henry Nelson Coleridge saw fit to conclude the advertisement to his edition with the following paragraph: "The Editor had intended to offer to the reader a few words by way of introduction to some of the leading points of philosophy contained in this volume. But he has been delighted to find the work already done to his hand, in a manner superior to any thing he could have hoped to accomplish himself, by an affectionate disciple of Coleridge on the other side of the Atlantic. The following Essay was written by the Rev. James Marsh, President of the University of Vermont, United States of America, and prefixed by him to his edition of the Aids to Reflection, published at Burlington, in 1829. The Editor has printed this Essay entire;—as well out of respect for its author, as believing that the few paragraphs in it, having a more special reference to the state of opinion in America, will not be altogether without an interest of their own to the attentive observers of the progress of Truth in this or any other country."

So, then, Dr. M'Vickar's way of giving us the Edition of Mr. Henry Nelson Coleridge, is to cast out its Preliminary Essay, and to mutilate its Advertisement. There is this difference, however, with respect to his treatment of the two,—that *of* the *omission* he gives a (late) account, and *for* it, offers reasons that have no foundation in fact; but of the *mutilation* he does not give even the easy notice of a line of asterisks.

To *my* mind, candid reader, these two are very singular and important facts. Dr. M'Vickar, in a professed *History*, suppresses all mention of the one fact most worthy of historical mention:—the name of James Marsh was connected with it. Dr. M'Vickar, in a professed copy of Mr. Henry Nelson Coleridge's Advertisement, suppresses its concluding paragraph—and without notice:—it contained the commendation of James Marsh. The *motive* to such conduct is, indeed, easy to discover—and therefore need not be particularly exposed by me. But what shall be said of the *character* of such conduct? Suppose it were *necessary* to forbear the *use* of Dr. Marsh's Preliminary Essay, *is it right* to falsify history, that the reader may be kept in ignorance of the worth and influence of Dr. Marsh's labors? *Is it right* to make a secret mutilation of the English Editor's Advertisement, that it may not speak the just praises of the American Scholar, whose editorial character it suited Dr. M'Vickar's purpose to injure by suppression, by insinuation, by direct assertion?

I alluded to these facts, when I proposed the inquiry, in my last paper,—whether Dr. M'Vickar has not shown a disposition to detract from the just reputation of Dr. Marsh? I return to that allusion in order to modify the implied charge. I do not think that such was Dr. M'Vickar's *motive*. I think the occasion to do this further injury "came in his way," after its direction had been determined by another (and improper) object, and that "he picked it up"—with his usual levity with respect to the character and consequences of what he was doing.

And let it not be answered, that if Dr. M'Vickar suppressed the praises of Mr. Henry Nelson Coleridge, he gave his own liberally instead. Perhaps he did not give his own *in the right place*. Perhaps, in their connexion, they could pass only for mere words—very *pretty* words, but mere words still. Perhaps they were not worth as much as those of Mr. Coleridge. Perhaps—considering that they were merely the flourishes with which an injury was committed—the figures you wot of, good reader, sculptured upon the *base* and frieze of a wrong—perhaps, coming in this very questionable shape, they might be taken for an insult. Dwight informs us, that when the Cossacks passed through Germany, in 1813, they felt it to be 'imperiously demanded of them' to make the pockets, and even the principal clothing of their peaceful German allies, more *catholic*; but in the process, they uniformly called the *sectarian* owner *my dear friend*, and—embracing his denuded person—kissed him affectionately several times. I think that I, for my own part, could have well dispensed with the kisses. But this is my own particular taste. Dr. Marsh's may, very possibly, be different:—at all events, he is a man of gentler temper. It is proper, therefore, to forbear all application.

One letter more, my dear sir, and I shall have done with a disagreeable duty, and you with (I fear) a disagreeable correspondent.

GEORGE ALLEN.

Newark College, Del.

To the Editor of the Churchman.

Rev. Sir,—My sermon on "Missionary Fanaticism" has been most extensively circulated, more than 1500 copies having been sold and distributed. It has been represented as being in opposition to *all Missions*. By most of those who never have read it, this is supposed to be true. I have just published a second sermon, "*Missionary Failures reasons for Renovated Exertion.*" In this I have endeavored to speak with such plainness as not to be misunderstood, and to show, why it is, that so little success attends "Foreign Missions." Among *other reasons*, I have, more at length, urged, that these do not succeed, because to carry them on, we are obliged to neglect immediate and obvious duty *at home*. As no one can be indifferent to public sentiment, I could wish that those who have formed an erroneous opinion, from the misstatements of sectarian editors and others, would call or send to No. 124 Fulton-street, or 28 Ann-street, New York, or to the Post-Office in Brooklyn, and obtain a copy of this second sermon, which is intended to be explanatory of the first. It is printed in tract form, on a single sheet, and sold at cost, 25 cents for half a dozen, and 6 cents single.

I am, Rev. Sir, with great respect, yours most truly,

EVAN M. JOHNSON.

For the Churchman.

CITY MISSION.

Mr. Editor,—I was glad to see a piece in one of your papers, calling attention to our City Mission; and paying what I deem a just tribute of respect, and acknowledgment, to the labors of our missionary at large, Mr. Fraser.

I am one of those individuals, who look upon the operation and effect of the City Mission with great interest: because I consider it, in our peculiar circumstances, as one of the most important and useful institutions we have; and because it has the great advantage of being under our own inspection.—We see what it is,—we know what it has done, and is now doing,—we know the men who conduct its operations,—we see its schools both week day and Sunday,—we sometimes worship with its congregations, and we are assured of the good, both temporal and spiritual, which results from its labors. All these considerations, Sir, ought to be sufficient to place it first in our benevolent regard; and secure to it such a support, as would enable its conductors to increase their stations, with the increase of our population.

But I am grieved to learn, that even this society is troubled to continue its present very inadequate scale of usefulness, for the want of means. Surely with all the strong claims to support which I have named, this ought not to be. Nor would it, if our benevolent, and more wealthy members, would so far interest themselves in it, as occasionally to pay each of the stations a visit, and worship with their less favored brethren. It is my pleasure, Sir, to do so often, and never without profit to myself.—I find there, a spirit of devotion, a seeming waiting upon God in spirit and truth, which I often look for in vain in our more popular churches. And I take pleasure in recording my testimony to the efficiency, faithfulness and zeal of the two missionaries in charge of those stations. They are above my praise, nor do they need it. Their labors, both in the pulpit and out of it, speak for them; and their record is on high. And if for a moment we look at the class of persons for whom these establishments are provided, and whom I believe at the present form the largest proportion of their worshippers; how greatly should our interest in them be increased! "It shall be for these, the widow, the stranger, and the fatherless."—And all such, find here a spiritual home, counsellor, and friend.—The children of want and wretchedness, are here snatched from ignorance, degradation, and vice: and are thus prepared to become valuable citizens, and members of the Church, when they enter upon the theatre of life themselves; while multitudes of the young men and females, whose residence in the city is transient, but who avail themselves of the privilege of these establishments, are here prepared to form the nucleus of new congregations, when they settle in all the length and breadth of our fair land.—And who can doubt, but that many such cases have already, and are constantly occurring, since it is found that, with a few exceptions, the congregations of the mission churches are changed, about every year.

I love a missionary spirit: and I hold, the Church takes the only true position, in asserting the field of its operations, is the world! But I would unite with this zeal, such an amount of knowledge also, as will lead us to select such objects and situations upon which to act, as may be likely to produce the largest and most certain amount of good. It is also not a little satisfactory and encouraging, to be able to witness for ourselves the efforts that are made, and thus form our own estimate of their efficiency, and probable results.

The City mission has, therefore, the strongest claims upon our support from all these considerations, and many others which might be named: and it is the hope of procuring for it a more adequate support, which has given rise to this article. Sir, I am unused to writing for periodicals, and therefore cannot adequately express what I feel on the subject; but I do hope, while there is a proper regard felt and manifested for the conversion of the heathen abroad, the heathen which are at our doors—the vicious, degraded, and perishing among *us*; and whom we are especially commanded to provide for and save—may have, as I think they ought, the first place in our benevolent regards. Were this the case, we should hear nothing of abandoning stations, discharging missionaries, or closing the doors of our infant schools, for the want of means to meet the small expense of their support.—Should I live to see the day when such a measure is resorted to in this city, I shall think I have lived a little too long: and shall feel that Ichabod may, with all propriety, be written on the portal of every parish church.

I do hope, therefore, that the clergy of the city, and their several congregations, will take up this matter as they ought, *earnestly*, and *promptly*. And that benevolent individuals, by donations and annual contributions, will unite with them, in thus coming to the help of the Lord against the mighty: that so we may all escape the bitterness of that curse denounced against Meroz, for his sin of omission.—If you think these remarks worth inserting, you may probably hear again from your friend,

MOSES.

THE CHURCHMAN.

SATURDAY, APRIL 4, 1840.

PASSION WEEK.—The space which we had designed to devote to editorial matter, we gladly yield to an Address to which the hearts of all true Churchmen will sympathetically and gratefully respond. May all who read, ponder well the consequences to themselves, their families, and to the Church of God, from heeding or rejecting the remembrance of duty so thoughtfully and affectionately conveyed!

Extra copies of the Address, in pamphlet form, may be had on application at 124 Fulton-street, or 28 Ann-street. It appears a week in advance, in order to allow of its distribution to distant subscribers.

THE CLAIMS OF THE HOLY WEEK.

A PLAIN ADDRESS TO CHURCHMEN.

"*Exhorting one another, and so much the more as ye see the day approaching.*"

Lent is drawing to a close, and if we have kept it in the Spirit of the Church, we are prepared for the solemnities of the week with which it ends. If we have really done, as in our earnest supplications on Ash Wednesday we professed to do—if we have turned to the Lord with "weeping, fasting, and praying," we shall hallow the return of the season, when that redemption was accomplished, which alone gives efficacy to our tears, our fasts, or our prayers. How, then, do we propose to spend the Passion week? If as in times past, many of us will do well, for this week has never gone by without edification in the Church. But we can all do better: and this year there are so many reasons why we *should* do better, there are so many considerations in the state of things around us, appealing to our consistency as the disciples of Christ, and our duty as the members of His Church, that in the frequency of our devotions, in the earnestness of our intercessions, in the vigor of our faith, and in the abundance of our good works, it ought to be a great week in Israel.

Let us then recollect, for a moment, the claims which the Passion week has upon the devotion of Churchmen. I ought rather to say, of all who profess the faith of Christ crucified, for it seems strange that any who place their hopes of salvation on the cross, should fail to observe this anniversary of the week of Redemption.

It is, then, no common week. If there be any thing in antiquity and universal custom, if there be any reason in attaching a relative sanctity to times and seasons, (and when has reason not dictated it?) if there be any thing in the principles of association which lead men to commemorations of great events, any thing in the example of the wise and good, then the return of the week of the Redeemer's sufferings, is not a common week. It is a Holy Week. Why should we hesitate to think it so, when we may regard it as consecrated in the first instance by God himself? Our passion week had its origin in the Paschal week of the old dispensation. In the one, the Jew looked forward to the atonement, symbolized in his passover lamb, to be revealed in the fulness of time; in the other, the Christian looks back upon the stupendous mystery as finished—the real subject of the week, with both Jew and Christian, being the *Lamb slain from the foundation of the world.* Thus, for nearly fifteen hundred years before the coming of Christ, there was a Holy Week in the Church of God. Year after year, the Jewish nation gathered around the temple to be nearer the great altar of their faith—they rehearsed the psalms of their redemption from Egypt—the paschal lamb was slain—the mystical supper was eaten—the days of unleavened bread were hallowed, and Israel returned to their dwellings sanctified anew. So it was from century to century. At length the Great Week arrived. The types and symbols disappeared in the awful event they had prefigured. The true PASCHAL LAMB was slain. The whole body of the Church was sanctified by that offering once made for all. And then did the week cease to be holy? Then did that period, the most momentous in all the lapse of ages, when mysteries were enacted on earth, at which all Heaven was looking down in amazement, cease to be had in remembrance by the Church. If, for fifteen hundred years, it had been dear to the faithful as the shadow of good things to come, a week of pious expectation, was it no longer dear to them as a week commemorative of the great fulfilment? We cannot believe it. It is not in the nature of things. The first Christians, as the week came round, could not fail to hallow it. Bringing with it so many recollections of the most affecting nature, it would command their religious veneration. History tells us that such was the case. St. Paul seems to refer to it, at least to the festival of Easter, with which it concludes, when he says, "Christ our passover is sacrificed for us, therefore let us keep the feast." The earliest ecclesiastical historians speak of the Paschal Feast among Christians, and in the third and fourth centuries, we find it among the established institutions of the Church.* It was called the Paschal Week—the Great Week—the Holy Week. From that day until now we know the observance has prevailed in all the countries of Christendom. If, then, there is any thing in religious antiquity to attach sacredness to a season, surely the week of the Passion has become sacred. Considered as a continuation of the Passover week—for what else was its commencement?—it is a religious institution three thousand four hundred years old, and the most ancient extant next to the Sabbath.

Is there any thing in universal practice to enhance the claims of an institution upon our regard? Here we have the practice of the "Holy Church throughout all the world." Besides Greek and Roman Churches, there are all the Protestants of Europe who are unanimous in the observance. The Lutherans, and Calvinists, the Reformed Churches of Holland, the United Brethren, indeed, all on the continent, without exception, retain the week in their calendar as religiously as the Roman Catholics.* The only exceptions are the Presbyterians of Scotland, some of the dissenters in England, and the Calvinistic denominations in our own country. To disregard the Holy Week, then, is to be singular in Christendom. It is to be peculiar, not Catholic. It is to violate ancient and universal associations. It is to throw aside an aid to piety which has been cherished by the wisest and holiest of the human race.

The last consideration is, indeed, the great reason for the ordinance. It is an aid to piety, and so, brethren, let us use it. The Church has consecrated the week, let us consecrate it in our hearts. Let no one say it is a formal observance, a mere outward ceremony; if it be so to any one, it is because he makes it so. If there *can* be a spiritual observance, it is one which calls us off from the world, and gathers us around the cross of Jesus Christ. There let our thoughts now be gathered. Now let there be a truce to the distractions of the world. Now let us know what it is to live chiefly in the bosom of our families, with the poor and the afflicted, in the closet, and in the house of God. We read—we pray—we follow the Redeemer in the mazes of his sufferings. We commune with our hearts, and are still. We instruct our families. We speak to them of the treachery of Judas, of the denial of Peter, of the weakness of Pilate—of the SAVIOUR, anointed by Mary, appointing the Eucharist—praying in the garden—standing mute before Pilate; and so, day after day, of the wondrous incidents in the deep tragedy of the week.—But ah, you say, we are not ministers—we are men of business—we have not leisure for this. Not leisure generally—but, surely, leisure for holy things in the Holy Week. O, say not that in the course of the whole year, the theme of religion cannot be prominent for a few days in succession. Give not up yourselves so entirely to the pursuits of life. Be glad that a week comes in to check your worldly ardor. While the Church is showing you the man of sorrows, in the midst of his grief, must you needs leave your wonted occupation or entertainment? While she bids you listen to him pouring out his soul in prayer, in that lengthened intercession which preceded his suffering, have you no time to listen—as if, indeed, your portion were in that world for which he *then* prayed not? While she calls you to see him drink the bitter cup of his agony, must you quaff your cup of joy? While you see him sold for thirty pieces of silver, have you not a moment for fear, lest in the pursuit of gain, you also should betray Him? And on the very day of the crucifixion, because the multitude are above the superstition of paying it any respect, must you, too, be buying and selling and getting gain? Must the counting room find you at the desk, or the store be kept open, lest your neighbors, whose consciences are not bound by the Church, should have a day's advantage over you in trade? What is that religion worth which never makes a sacrifice of temporal profits—which leaves a man free for every chance of gain that is open to the world.

But you can be good enough to attend religious services extraordinary, provided they are held at night: and certainly that is better than not attending such services at all—but why not the services of the morning? Why should our Church congregations during this week, be made up almost wholly of females? If mothers can leave their families, fathers can leave their merchandise. Do not begrudge Religion a few week-day hours. Do not reckon them lost because they are spent at church. Do not wait until every thing else is done, and you tired out with the secular duties of the day, before you are ready to worship God, for then you will not be satisfied with the calm services of the Church; you will be too care-worn to be interested by Prayers and Holy Scriptures which you have so often heard, and you must have something new and exciting to keep you awake. On the other hand, if you can steal away from your business for an hour while your spirits are fresh, and compose youself to unite in the daily service and listen to those affecting narratives of the Passion, which the Church day after day rehearses to us, you will derive a benefit you did not expect; you will find it very wholesome to retire awhile from the bustle of life; you will learn meditation; you will be disciplined to pray tranquilly as well as fervently; you will understand what it is to contemplate Jesus Christ, simply as He is held forth in the pages of the Gospel, full of grace and truth.

Thus let us hallow the Holy Week. Why should it not be the holiest week yet in our lives? When shall we bear the cross of Christ in earnest, if not when we see him toiling with it up Mount Calvary? When shall we renounce the world, if not when we see it crucifying the Lord of Glory? When shall we press forward with fresh zeal towards the mark of the prize of our high calling? When shall there be a renewal of our faith, if not when contemplating the agony and bloody sweat, the cross and passion, the precious death and burial, which were the price and the earnest of our salvation?

Candidates for holy orders—let this be a holy week to you. If used aright, it may be a great means of grace. Now be the Cross your books of theology. Now look at the Master you are preparing to serve—and while you see Him in the depths of his humiliation—while you see Him washing his disciples' feet—while you see Him reviled but not reviling again—struck upon the face and only answering "why smitest thou me?" then—then determine whether you are in earnest in desiring to enter upon His service. With a *crucified* Master before your eyes, ask yourselves what you really mean, when you say you will follow Him. The Passion week shows the ministry of Jesus Christ in a light that we are afraid to see it in, but a light, my young brethren, in which it is good for you sometimes to look at it, that you may correct the false coloring reflected on it from the world. It is a very pleasant thing to be a minister in the comfortable parish that you have pictured to yourself, and which *may* be the scene of your labors. But set not your heart upon it—learn to recognize your Master, with his countenance of grief and his crown of thorns. He may love you so well—He may intend you for so high a seat in his kingdom—that you may have to drink of the cup that he drank of, and be baptized with the baptism with which he was baptized. Go, then—watch and pray. At Calvary, learn whether God has called you to his service. At the foot of his cross kneel down; wait there in silence for the anointing from above, which must fit you for your work.

And we, Brethren, (if the plainness of this address may be continued, it may already have passed the bounds of modesty,) we who minister in holy things, may prove the virtue of religious retirement. Our duties keep us much abroad. We receive and return the hospitalities of our flocks, and we mingle more in promiscuous company than we desire, that men may not think us gloomy and severe. But this week society will yield its claims, and we may make our time our own. When we rehearse the history of the passion, it may be after pondering it ourselves. We may go to our churches from our closets. Our meditations may be in Gethsemane as well as our sermons. We may supplicate at the altar after litanies at home. Now when our ministrations seem to clothe us with robes of deeper sanctity, the world may recognize in us the ministers of Jesus Christ: devout and self-denying men, really indifferent to the pomps and vanities we professionally renounce, "watching unto prayer—our loins girt, and our lamps burning, and ourselves like servants waiting for their Lord."

We are apt to talk of our likeness to the primitive Church. In the approaching week, then, let us endeavor, with God's grace, to give it something of a practical reality. If we enter into the true spirit of the observance, our relation to the world will, in some slight degree, resemble that of the early disciples; for the world knows not a holy week. Its business and amusements, its plans and speculations, keep on their wonted course. It would as soon think of suspending or moderating them, for the sake of contemplating the passion, as the heathen world of old would, of worshipping the crucified. And *we* must keep on *our* way, not in ostentation, but for protection. While they assemble in the mart, the courts, the exchange, we leave them (if only for a sacred hour or two) and take our silent way to the sanctuary. While they repair to the places of entertainment, we gather the church in our households and "sing a hymn to Christ as to God." While they live on the news of the day, we search the Scriptures and converse with the holy men of old. While they prolong their mirth through the night, we keep our vigils of prayer. While they banquet, we fast. While they spend for their pleasure, we give alms. While they court the rich, the fashionable, and the gay, we seek the abodes of the wretched, and the poor, we commune with Him who was despised and rejected of men—a man of sorrows, and acquainted with grief. Whatever be the dazzling scenes of life, still vivid before our eyes, and enshrined in the holy place of our hearts, be JESUS CHRIST AND HIM CRUCIFIED. O, could there be a Holy Week like this throughout our borders, the Church would be primitive indeed. There would be the revival of a spirit not to die with the week, but to live afresh in the feast of the resurrection, and abide in the body of the Church, well nigh glorified. Then Apostolic orders, ancient liturgies and catholic creeds would have their living power. "Then should the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old—as in former years." Then would there be that manifestation of the Church, as the MYSTICAL BODY OF CHRIST, which devout souls are praying for, and which they think is beginning to appear. Be it so. Let us "exhort one another. Brethren, and so much the more, as we see THE DAY approaching."

Prof. Whittingham and Dr. Crusé have placed Mr. Isaac Taylor in the dilemma to which every false witness must be brought; but they seem to differ as to the horn on which he should most properly be impaled. whether of ignorance and vanity, or of deliberate falsification. We agree with Dr. Cruse that Mr. T. should have the comfort of the former. The fact that he has quoted short passages, and given them a turn not warranted by the context, creates a strong presumption that he has consulted the fathers by means of an index; and, in order to make out a case in connexion with the words virginity, celibacy, &c. By the bye, cannot Philarchæus, Indagator, or some other curious in such matters, give us an account of the old book to which Dr. Cruse refers? The hint thrown out by the Doctor is worth following.

The Oratorio of David, which was so happily performed on Tuesday last at the Broadway Tabernacle is to be repeated on Tuesday evening next, at the same place.

TRACTS FOR THE TIMES.—A gentleman from Canada, in forwarding his name as a subscriber to our paper, is led to advert in terms of general commendation to the Tracts for the Times. "They must do good," he remarks, "if they should do no more than draw attention to those Primitive and Catholic principles, the neglect of which has ended in the anarchy of Protestantism, and left many an anxious and bewildered soul to struggle without a beacon on the tempestuous sea of conflicting sects. I trust, also, that the spirit of deep piety which breathes through those I have read, will be the means of shaming into a better appreciation of their privileges, some who have contented themselves with the *name* of High Churchmen. For good or for evil, however, their effect in this Province, as every where else, will be great.

I enclose five dollars, the surplus of which, after paying my subscription to the "Churchman," I shall be obliged by your sending to the agent of the P. E. Tract Society, as a mite towards reprinting Perceval's Apology, with the appendix, in a suitable style. It would be highly desirable for this Province to have it unmutilated."

The latter part of the extract sets an example which we could wish to see more generally followed.

DR. HOOK has published another sermon marked with the same vivacity and sound theology which have distinguished his other publications. See our last page.

EDUCATION OF THE CONSCIENCE.—To train up a child to bodily labor from infancy with a close and perpetual bandage on its eyes, would be no greater absurdity, and a far less mischief, than to educate the other powers or faculties of the mind to the neglect of the conscience. Secular knowledge strengthens those mental powers or faculties for which it is designed; but the knowledge of God can alone enable the mind to discern and discharge its moral and religious obligations; and therefore, if the conscience, the power by which the mind sees and applies the knowledge of God to its moral actions, be left in darkness, the strength acquired by the culture of the other faculties may, like that of the Cyclops in the fable, be turned to fierce and impotent rage for want of an eye to direct it.

Lord Abinger, one of the ablest and most experienced judges of Great Britain, in his report to the Grand Jury, at Leicester, at the Spring Assizes of 1839, remarks:

"There were only three persons who could not read and write, out of a calendar of twenty persons; and the doctrine which was lately promulgated was, 'give education to the poor, and you destroy crime.' This had not turned out to be the case with the calendar before the court; for he found that most of the desperate robberies and burglaries were committed by persons who could read and write well. Now, although he would never discourage educating the lower classes of society, he would still boldly affirm that education, if not founded on religious and moral principle, instead of becoming a blessing to the poor, *would, in the end, turn out a curse.* To give a sound education to the poor, moral and religious instruction must accompany it: the receiver must be made well to know not only the moral duties he has to perform, but the religious ones. Education, without religious instruction, would not control the strong passions of the human race; and he had only again to repeat, that the various calendars throughout the circuit had plainly convinced him, that it would be far better to leave the poorer classes in community in ignorance, than to give them an education which had not for its ground-work our revealed and blessed religion."

Mr. Alison, sheriff of Lanarkshire, a gentleman whose talents, station and experience, give great weight to his evidence, stated on his examination before a committee of the House of Commons, that the portion of educated persons convicted in Scotland, is fully as great as uneducated; that the progress of crime in that country, (where the people are as well or better educated than in any part of Great Britain,) "has been infinitely more rapid than in any other part of the empire." Mr. Alison added, that among the prisoners committed to bridewell in Glasgow, the number of persons educated was to the uneducated, as about four or five to one. "I have no doubt," he continued, "that a great proportion of those persons that could read and write a little, were, practically speaking, uneducated; that is to say, that they never read any books that were worth reading, that did not do them more harm than good; but *that, I conceive, has been the danger of education: if not most strictly looked after, it has generally been the means of doing more harm than good.*"

Mr. H. Lytton Bulwer, (as quoted in the pamphlet from which we make the above extracts,) in his "France—Social, Literary and Political," having quoted from M. Guerry's "Statistique Morale de la France," some remarkable statistic facts leading to the same conclusion as the above, remarks: "It is not merely on account of M. Guerry's figures, that I think the conclusion at which he here arrives, probable, and likely to be just. No one ever yet pretended to say, that in Italy, where was the most civilization during the middle ages, there was the least crime; and I do not place much faith in the philosopher who pretends that the knowledge which developes the passions, is an instrument for their suppression, or that where there are the most desires, there is likely to be the most order, and most abstinence in their gratification."

Statistical facts, and the opinion of a man so eminent as Mr. Bulwer, for his "liberality" as well as other endowments, may help to convince some, who are insensible to other arguments, that mere secular knowledge is neither a barrier against vice, nor a safeguard of morality. For our own part, however, we need neither facts nor reasoning (except of the shortest process) to convince us that we might as well attempt to make a man a mathematician without mathematics, a grammarian without grammar, or a chemist without chemistry, as to make him moral and virtuous without unfolding to his conscience from infancy, the light which God has revealed for its developement and guidance.

TWENTY-FIRST ANNUAL REPORT OF THE DIRECTORS OF THE NEW YORK INSTITUTION FOR THE INSTRUCTION OF THE DEAF AND DUMB, to the Legislature of the State of New York, for 1839.

We take pleasure in the reports of this Institution, not only from the eminent "labors of love" which they record from year to year, but from the valuable information which they convey.

The Institution is under the patronage of the Legislature, to which its reports are made. Its disbursements for the past year amount to twenty-eight thousand and fifty-eight dollars and sixty-seven cents. The receipts from all sources, amount to nearly twenty-nine thousand dollars, of which twenty-four thousand two hundred and fifty dollars and seventy-five cents are from legislative bounty.* *It is to the steady and efficient patronage of the State*, (the funds of which could not be better employed,) that the stability and usefulness of the institution may be chiefly ascribed. The spirit of private charity and zeal is (under God) the spring and foundation of all benevolent works and institutions, but private charity and zeal work most heartily, steadily and efficiently, when directed and encouraged by legislative wisdom.

The present number of pupils is one hundred and sixty-nine. All the male pupils (except the young and disabled) work in the intervals of study, either at shoemaking, tailoring, cabinetmaking, book-binding, or gardening, all of which are systematically prosecuted. The females are taught plain sewing, and those who desire it, are instructed in tailoring, and the folding and sewing of books; in which way the time out of school is usefully spent.

The appendix contains the annual report of John C. Spencer, Esq., the Superintendent of Common Schools, to the Legislature, and another of the Board of Visiters, to the Superintendent. Both these reports speak in the highest terms of the flourishing condition of the institution; of the order and neatness of its internal arrangements, and the signal improvement of its pupils.

The appendix also contains specimens of uncorrected original composition by the pupils, which sustain the high commendations bestowed on the Institution by the Superintendent and Board of Visiters.

The Report of the Directors contains also a brief sketch of the rise and progress of the art of instruction which is now so happily pursued, and which, from the improvements that are made in it from year to year, is likely to be brought to much greater perfection. It is to a Roman Catholic Ecclesiastic, a Benedictine monk, of the convent of Ona, that the earliest authentic records on this subject, attribute the honor of having first regularly attempted to teach the deaf and dumb." Peter Ponce, however, the name of the Benedictine, John Paul Bonet, a native of Spain, Wallis, of the University of Oxford, Van Helmont, and Conrad Amman, in Holland, and many others of less distinction, aimed chiefly to restore articulate speech to the deaf mute. The labors of some of them were eminently successful, but wanting in the unity of purpose and systematic advancement which have distinguished the efforts of their successors.

The instructor who next claims attention, and whose labors availed to accomplish more in be-

Every citizen, we believe, will look with gratification and honest pride on such an appropriation of public money. Such monuments are a nation's glory. Would it not be good economy for the State or Corporation to provide some such instruction as may *prevent* the vice which is daily accumulating in our city, and extending its baneful influence to the country? Our public schools admirably fulfil their design, *viz.*, the education of the understanding or intellect. Vice, however, is not prevented, but (if we may depend on some alarming statistics from abroad,) is actually *increased* by the mere instruction of the *understanding* in secular knowledge. If we would have crime prevented, we must educate the *conscience* with its appropriate aliment. That there is no lack of private charity and zeal on the subject, is proved by the noble enterprises that are constantly undertaken for objects of this nature, and by the immense expenditures of our Bible, Tract and Missionary Societies. All that is needful is, that the State should open avenues or channels through which private zeal and charity might flow with that uniformity, consistency and *practical utility* which are generally insured by Legislative wisdom, but which cannot be reasonably expected from private effort, however otherwise associated. Our prisons and penitentiaries furnish excellent remedial discipline for bad consciences; but the State would find it cheaper to provide a *preventive* discipline for the formation of good consciences.

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* During the first three centuries, the paschal week of the Christians was kept at the same time with that of the Jews. By the canon of the Council of Nice, universally followed in Christendom, they do not now always fall together, but coincide sufficiently to make our passion week an anniversary of the original week.

* The Lutherans in particular celebrate the week, or the latter part of it, with great solemnities. In Germany, their churches are hung in black—as was formerly the case in this country. In some places, the whole congregation would appear dressed in black on Good Friday.

* Thus:

From the Comptroller, for State pupils,	$14,910	83
" " per act of April 3d,	5,000	00
Corporation of the city of New York,	1,772	50
Regents of the University of N. York,	1,470	57
Treasurer of the State of New Jersey,	896	85
" Montgomery County,	200	00

half of the deaf and dumb, than those of any other who has ever appeared, is the Abbé De l'Epeé. From his time, this department of education has continued to occupy so great and constantly increasing a share of the public attention, that Degerando, in his history of the art, has made it the separating epoch between the two great periods, into which he has divided his subject.

De l'Epeé commenced his labors in the year 1760, and died in the year 1789. Since, as has just been stated, up to this time, there had been no union of effort among instructors, nor any attempt to prepare persons for the task of teaching, the art may be assumed to have been as much in its infancy at the commencement of the second period of the history, as it was of course at that of the first. Thus it is only within the limited period of time that has passed since De l'Epeé lived, that this art can be said to have been in a progressive state. De l'Epeè himself was a man to command our veneration, not so much for the brilliancy of his talents, as for the benevolence of his heart; not so much for his own eminent success in the labors upon which he entered, as for the zeal with which he strove to inspire others with the feelings which animated himself, and to prepare them, by imparting the light of his experience, to enter upon the same field with greater advantages. He it was, who turned the practice of this art from a gainful speculation, into a charity; who gave of his own means, that the unfortunate might enjoy the blessings of education, instead of selling to them, what numbers are unfortunately too poor to buy. It was his ardent desire, a desire which was in a measure gratified, to see other teachers instructed by himself, establishing other schools wherever there were suitable subjects to be educated. Degerando, accordingly, calls the period which commences with him, the period of institutions. De l'Epeé labored for nearly thirty years, without any countenance from the great, and with little notice from the benevolent. His own limited means sustained the school which he had founded, and his own ceaseless toil rendered it a means of extending to a very large number, the benefits of a respectable education.

The perseverance of De l'Epeé, at length convinced the sceptical of the duty of making a permanent provision for the education of the deaf and dumb. But it was not until after his death, that the school which he had founded, passed under the patronage of the French government, with the title of the Royal Institution of France. Besides this, there were at that time but three institutions of the kind in Europe, though a few private schools had been opened in different places. The rapid march of improvement in this respect, will be obvious from the fact, that there are at present in existence in the world, nearly, or quite one hundred and fifty.

The uncommon talents, lively zeal and remarkable success of the instructor who immediately followed De l'Epeé, were causes which contributed greatly to excite the public interest, and to increase the popular bias in favor of an institution which had been so long neglected. Sicard was a man of no common order. Systematic and logical in his habits of thought, he proceeded to give to this method of instruction a degree of regularity which it had wanted in the hands of others. He wrote extensively on the subject, and his works have been made the principal guide in many schools of more recent date. Of the merit of his processes, and of the wisdom of some of his theoretic notions, there have been, and still are diversities of opinion; but of the evidence of ability which they exhibit, and of the success of their practical application in his own hands, there can be none.

Since the time of De l'Epeé and Sicard the multiplication of schools and instructors has been so rapid that it is impossible to speak of them individually here. Nor is it necessary, since the interest which attaches to the history of this art, in this second period of its existence, consists chiefly in the publications, theoretic and practical, to which its progress has given rise. The prominent points of difference between instructors of the present day have, however, been more or less fully exhibited in the past reports of this Institution. It would be aside from the object at present in view to present them again here.

The circumstances attendant on the creation of the earliest institutions for the deaf and dumb in our own country are too generally known to require repetition. America possesses now some of the largest and most prosperous schools of this description in the world, and there seems to be a prospect that, at a day not very distant, there will remain nothing to desire in the way of public provision for the wants of this interesting class of persons. When we look back upon what has been done among us, within little more than twenty years, we have every reason to encourage us in the belief that our country will never be behind any other in a work which so strongly recommends itself to the best feelings of the heart.

Let us then, *once more* request, what we before asked for, the names of the Catholic writers who deny transubstantiation, with a reference to the parts of their works which prove the change of doctrine.—*Catholic Herald.*

Once more we reply, that we have never made the assertion which the editor finds it convenient to ascribe to us. What we have said is, that from the time of Bossuet, divines of the Roman Communion had insisted on the real and spiritual presence, instead of the carnal and organical presence to which the Reformers objected. We have never denied—it would be absurd to deny—that all the divines of the Church of Rome accept the word transubstantiation as expressive of their various doctrine. It is to the variation of doctrine—the word transubstantiation being still retained—to which we have directed attention: and of this variation, we have in effect alleged the Prayer Book and Articles of the Church of England to be a standing proof; the compilers of our Liturgy and Articles being brought to the stake, under Queen Mary, mainly for their alleged heresy on the Eucharist, and Bossuet and his followers affirming that this same Liturgy and Articles express the Catholic doctrine of the Eucharist.

MISSIONARY DUTY.

Such articles as the following from the Christian Witness, (and from the pen, we believe, of a leading clergyman of the Church, in Rhode Island,) indicate the growth of more sober and practical views in regard to missionary duties than have generally prevailed. Let Christians return to the unity which they have violated, and agree with divine assurance as to what Christianity is, and then they may, with more hope and reason, seek to convert the heathen of foreign lands to its reception. Referring to modern efforts in contrast with those of the apostolic and primitive Church, the writer remarks:

In results God seems to be saying, as if written with light on the skies, that Christianity, as now exhibited to the world by its professors, is not fit to be used as an instrument of the world's conversion; that, in the zeal which now aims to evangelize the world, there is an alloy which well nigh neutralizes its holy intent; that the Christian world is too far from being perfect in charity, to receive into its bosom the heathen for an inheritance, and the uttermost parts of the earth for a possession.

That the charity which now labors to convert the heathen is not *associated* with brotherly love, as it fitly should be, appears from this,—that we are offering Christianity to the heathen, disfigured with the party divisions which exist at home in Christian lands; divisions, both the effect and the cause of a deficiency of brotherly love. For did Christians now really entertain the mutual affection which united the first believers, it would soon lead to an adjustment of their existing difficulties, and result in the acknowledgment of one Lord, one faith, one baptism. The one spirit would not rest till it found a dwelling in one body.

There is plainly not yet perfection enough of Christian character, in the complement of Christian graces at home, to render it safe for the Christian body to see much success to its efforts abroad. As it is, the reflex operation of missionary operations is not unmixed good. It has not simply fanned the flame of pure charity at home; it has also fostered a piety which spreads itself abroad, to the neglect of home duties. He is a happy observer indeed, who has never met the aspirant, intoxicated with the romance of missionary life, panting to act the Christian heroine, and finding, in the desire to encounter the toils and trials of a laborer among the heathen, a dispensation from the obvious homely duties of the station by Providence assigned.

Episcopal Visitation.—The name of *Tompkinsville* is omitted in the Bishop's appointments for Visitation. It is his intention to visit that parish in the course of the season; but the day will probably be changed.

The Rev. Edward Ingersoll, of the Diocese of Connecticut, has accepted a call to the Rectorship of Christ Church, Troy, vacant by the resignation of the Rev. W. F. Walker, under whom it was organized, and has prospered to the present time.

The change noticed, has been made to allow Mr. Walker to devote his time, attention and efforts, exclusively to the Troy Episcopal Institute, of which, it is well known, he is Principal.

The present term of the Institute, we see by the notice in another column, is to close on the 8th inst.; the next term to commence May 1st. We do but an act of justice in bespeaking for it a full number of pupils.

TO CORRESPONDENTS.

"Inquirer" objects to our insertion of Professor Allen's letters, on the ground that they relate to a matter of literary criticism, and to the defence of a "sectarian minister" and are, therefore, out of place in a Church journal," and asks, "is it proper that the paper be thus *lent?* and if so, will you state publicly *why* it is proper?"

We answer:

1. When a clergyman of the Church, and a professor of a college, whose president is also a clergyman of the Church, asks the privilege of writing in a Church journal under his own signature, there may be presumed a propriety in complying with the request.

2. It is, we apprehend, absolutely proper to comply with such a request, when the ground of it is to redress an alleged injury which, if the allegation be true, could not so well be redressed in any other way; and when three of the parties, *viz.*, the complainant, the editor of Swords & Stanford's edition of Coleridge, and the readers for whom chiefly that edition is designed, are members of our Church. The fact that the remaining party is a scholar and clergyman of distinguished standing in another denomination, might, if he appeared as the aggressor, be a good reason for one so peaceably disposed as the editor of the Churchman to dismiss the complaint; but since Dr. Marsh is alleged to be the sufferer, it seems but fair that the complainant should be heard.

3. The influence, seen and unseen, which the "Aids to Reflection" is at this moment exercising on religious opinions and habits on both sides of the Atlantic, makes it, in our judgment, proper and eminently desirable to take such an occasion as the present, to draw towards it the attention of our communion. And the question of editorship is second only in importance to that of authorship; it being in the power of an editor to give his author a direction favorable or unfavorable to the interests of the Church: in which phrase we include all that is sound in morals and true in philosophy.

The letter of "A Churchman of Michigan" is so creditable to himself and to his bishop, that nothing but his own request to the contrary, and a few allusions in which *we* are no way concerned, prevents us from making it public. The writer will accept our thanks.

Bishop Chase, on Jubilee College, is received.

SUMMARY.

FREE EPISCOPAL CHURCH IN BOSTON.

The subject was agitated last year, and a movement was made which seemed to ensure its speedy accomplishment. The sum intended to be raised was $7000, and of this nearly $6000 were subscribed or pledged by the four parishes of Christ Church, Grace Church, Trinity, and St. Paul's. A public meeting was held, and a committee appointed to obtain subscriptions to complete the amount required, with instructions to report at an adjourned meeting. That committee has not yet been heard from.—*Banner of the Cross.*

The Colonial Churchman, speaking of the Christian enterprize manifested by the Church of England, and the activity of individual effort among her members, has the following remarks—"We have not a few instances in the Canadian Provinces of the exercise of a similar spirit, in the voluntary maintenance of itinerant Missionaries, who pursue their quiet course through the by-ways of the forest and amongst the inmates of its log-huts,—preaching to the exhiles from the happy village church to which in their father-land they had been wont to bend their steps on the Sabbath morn at the sound of the church-going bell, the glad tidings of "the Saviour who is Christ the Lord."—*Ib.*

On Sunday morning, the 22d inst., Bishop Onderdonk confirmed *one hundred and thirty* persons in Trinity Church, Southwark; and in the afternoon *twenty-one* in St. John's Church, Northern Liberties.—*Ib.*

ST. JOHN'S CHURCH, VIENNA.

We are glad to learn, that during the recent visit of the Bishop at Vienna, Ontario county, spirited efforts were commenced towards building a church in that beautiful village. A very eligible site for a church, on a lot six rods by fourteen rods, was very handsomely given for the purpose, on the condition that an edifice to cost four thousand dollars complete, with bell, organ, &c., should be erected on the premises within five years. Nearly a thousand dollars were subscribed at once. The heart of the worthy and laborious Missionary at that station, must doubtless greatly rejoice in this result.—*Utica Gospel Messenger.*

Some ancient heretics, under pretence of abstinence or temperance, used only water in the Eucharist.

The pulpit of the Cathedral of St. Bavon, at Ghent, cost upwards of £10,000.

Anciently, all baptized persons, except penitents under censure, were required to receive the communion every Sunday. Besides this, it was frequently celebrated on Wednesday and Friday, and in some places, every day.

LITURGY MENDERS.

Some, says Fuller, complained against the Liturgy to the Lord Burleigh, of whom he demanded, "whether they desired the taking away thereof." They answered "No; but only the amendment of what was offensive therein." He required them to make a better, such as they would have settled in the stead thereof. Whereupon the first classis framed a new one, somewhat according to the form of Geneva. The second classis disliking it, altered it in six hundred particulars. The third quarelled at those alterations, and resolved on a new model. The fourth classis dissented from the former.

WHAT ARE WE COMING TO?

The Christian Witness gravely informs us, that after the sermon before the Children's Friend Society, recently preached in Grace Church, Boston, by the Rev. T. M. Clark, "a little orphan boy, six years old, addressed the audience in behalf of his companions, with effect." "He alluded," says the Witness, "to his 'brother' and 'four sisters,' who had been recently called from time to eternity, in a most tender manner." There is something exceedingly repugnant to every feeling of delicacy and propriety in the exhibition thus made, though it must be confessed that the lad was much less to blame than the older children who contrived it for the purpose of awakening the sympathies and stimulating the liberality of the audience.—*Banner of the Cross.*

PRESBYTERIANISM NOT THE RELIGION OF THE REFORMATION IN SCOTLAND.

In the decision of the case above described, the Lord President of the Court of Sessions said:

"We are told that the Church Courts have an independent jurisdiction. Who gave it them? The law gave it them, and nothing else. The Presbyterian form of Government is not innate; *it was not created by itself; on the contrary, we all know that the Reformation was established thirty years before Presbytery was heard of.* The Reformation was accomplished in 1560; *the Presbyterian form of Government did not exist until the act of* 1792 *created it.*"

That the weight of this language may be felt, we should observe, that the Judge who uses the language, tells us in the document, that he has been a member of the General Assembly fifty years.—*Chronicle of the Church.*

NEW CHURCH AT MONTREAL.

It has long been a just cause for regret that there is an insufficiency of Church accommodation in this city for the professing members of the Anglican Church, the number of whom, resident in the parish of Christ's Church, is estimated by the last census at about 6000. The Parish Church is very well attended, but the complaint long has been that applicants cannot obtain pews in it. This great and increasing destitution induced Major Plenderleath Christie to undertake the erection of another edifice for public worship, which is named Trinity Chapel. The excavation was made in the autumn of 1838, and in the following April the foundation was laid. Hitherto all the Churches and Chapels have been crowded together at the south end of the city, but this new and neat structure, which has a front of cut stone with four pinnacled buttresses in simple Gothic style, stands at the north end of St. Paul street. The Chapel with its gallery on three sides will accommodate fully 700 persons. None of the pews or sittings are to be sold, but rented from year to year. The prices of both are suited to the different circumstances of applicants: pews varying from £3 to £7; seats from 5*s.* to £1; some of the last are in pews. Nearly 100 sittings are free for the poor and strangers. The plans and conditions may be seen at Mr. Cunningham's book store, St. Paul street. Under the Chapel are school rooms, and a depository for bibles and other religious books. It is expected that Trinity Chapel will be finished about the end of the present month, and as we hear its clergyman is now in Montreal, it will probably be opened in April.

This information will be particularly gratifying to those who have long felt the want of Church accommodation, and will be of general interest to all who consider a day spent in the courts of God's house better than a thousand elsewhere, who having tasted the blessedness of the man whom "God chooseth, and causeth to approach unto him," are "satisfied with the goodness of his house, even of his holy temple;" to such it will afford no small pleasure, that another edifice has been added to those where prayer and praise are wont to be offered to him who dwelleth not in temples made with hands; who, though he is the high and lofty one, yet condescends to behold with delight him that is poor and of a contrite spirit and trembleth at his word. Zion's glory does not now consist in outward magnificence, in beams of cedar overlaid with gold, or in fragrant perfumes, but in the invisible presence of her King; in the adoration of the heart, in the cry of the true penitent, "God be merciful to me a sinner!" When the glorious Gospel of the blessed God is faithfully proclaimed; when a divine power accompanies the ordinances of religion; when these waters of the sanctuary are impregnated with a healing and quickening virtue; when souls are converted and purified; revived, comforted, and saved by the use of those means which Christ has appointed—then is the house filled with the glory of Jehovah.

May it be the earnest prayer of every one who wishes the prosperity and increase of Christ's Kingdom on earth, that in this, and every place where the Lord records his name, He will come unto it and bless it!—*Montreal Herald.*

CALENDAR.

APRIL.

5. Fifth Sunday in Lent.
12. Sunday next before Easter.
13. Monday before Easter.
14. Tuesday before Easter.
15. Wednesday before Easter.
16. Thursday before Easter.
17. Good Friday.
18. Easter Even.
19. Easter Day.
20. Monday in Easter Week.
21. Tuesday in Easter Week.
25. St. Mark the Evangelist.
26. First Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
3. Second Sunday after Easter.
10. Third Sunday after Easter.
17. Fourth Sunday after Easter.
24. Fifth Sunday after Easter, or Rogation Sunday.
25. }
26. } Rogation Days.
27. }
28. The Ascension of our Lord Jesus Christ.
31. Sunday after Ascension.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists, *New York.*

Sunday next before Easter, April 12, Mission Church of the Epiphany.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Easter, May 3d, St. Paul's Church, *Albany.* Tuesday 5, Duanesburgh, *Schenectady County.* Thursday 7, Rensselarville, *Albany County.* 8, Oakhill, *Greene County.* 9, Greenville.

Third Sunday after Easter, May 10, Cairo, ordination A. M., Confirmation, P. M. Tuesday 12, Windham, ordination A. M., Confirmation P. M. Thursday 14, Hobart, *Delaware County.* Saturday 16th, Delhi.

Fourth Sunday after Easter, May 17, Walton. Tuesday 19, Unadilla, *Otsego County.* Thursday 21, Otego. 22, Oneonta.

Fifth Sunday after Easter, or Rogation Sunday, May 24, Gilbertsville, A. M. Louisville 4 P. M. Tuesday 26, Westford. 27, Cooperstown. Festival of the Ascension, Thursday, May 28, Exeter. 29, Monticello.

Sunday after the Ascension, May 31, Cherry Valley. Tuesday, June 2, Little Falls, *Herkimer County,* Ordination A. M., Confirmation P. M. Thursday 4, Fonda, *Montgomery County,* ordination A. M., Confirmation P. M. Saturday 6, Episcopal Institute, *Troy.*

Whitsunday, June 7, A. M. Christ Church, Ordination, P. M. St. Paul's Church, Confirmation. Whitsun-Monday, June 8, Episcopal Institute. Wednesday 10, Glens Falls, *Warren County,* Ordination A. M., Confirmation P. M.

Trinity Sunday, June 14, St. Andrew's Church, *New York.*

First Sunday after Trinity, June 21, Flatbush, *King's County.*

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—Fourth Sunday in Lent, March 29, in the morning, confirmed 59 in St. Peter's Church.

City of Brooklyn.—In the afternoon, confirmed 20 in the Chapel of Christ Church.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W, 76 Walker.
De Grasse, Rev G Isaiah, 43 Liberty.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 245 Bowery.
Haight, Rev Benjamin I, 3 Rutgers Place.
Halsey, Rev Charles H, 453 Houston.
Hammell, Rev William, 31 Downing.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston
Henry, D. D. Rev Caleb S. Mercer, 2d door below 8th.
Higbee, Rev Edward Y, 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Charles. Middle Road Murray Hill, between 4th and 5th Avenues, near Thirty-sixth.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, corner Vandam and Varick.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev. Anthony, 23 Beekman.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, corner Hubert and Hudson.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Carter. Rev. Lawson, 126 Henry.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl.
Messenger, Rev John F, 36 Butler.
Shimeall, Rev. R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev. Edmund D., D. D., Essex-street,

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From annual subscribers, $10 50.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
March 25. Thomas C Butler, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Rev Wm A Muhlenberg, D D, to constitute himself a life member, $10. From James Campbell, M D, Rockdale, Upper Canada, by the hands of Mr James A Sparks, for "Perceval on Apostolic Succession," $2. Cash for "Perceval," $1. From annual subscribers, $2. Total, $15.

☞ "Perceval on Apostolic Succession" is now in the hands of the compositor. More liberal contributions are requisite to meet the necessary payments.

Donations and subscriptions received by
Thomas Browning, Treasurer,
Or at the Depository, 28 Ann street, by
March 25. Thomas C. Butler, agent.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer gratefully acknowledges the receipt of Five Dollars from J H Eccleston, Esq, of Cambridge, Maryland.

John W. Mitchell,
Treas. of Gen. Prot. Epis. S. S. Union.
New York, March 31, 1840.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 25th March has received the following contributions, viz.

By the hands of the Rev Anthony Ten Broeck, collection in the Church of the Nativity, New York, for the domestic committee of the Board of Missions, $5 65.

By the hands of the Rev R C Moore, jun, received for domestic missions, through Miss E C Stackhouse, superintendent of St. John's sunday school, Elizabethtown, N J, eight dollars and fifty cents, being the avails of the sale of sundry articles sent through Miss Baldwin, by the children of the school of industry, Athens, Greece, "as a donation and mark of gratitude to their friends in America," $8 50. Received through Mr. Aldis from "Y," Savannah, for domestic missions, one half of twenty dollars, $10. Total receipts, $24 15.

April 1, 1840. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Remitted by "Y," from Savannah, $20, of which one half, $10. Remitted by John Gray, esq, of Virginia, his annual contribution, $100. Received from the Young Men's Auxiliary Education and Missionary Society of New York in aid of the African mission, per Mr J H Swift, treasurer, $250. Total receipts, $360.

Charles J. Aldis, Treasurer.
Bank of America, March 31, 1840.

UNION DEPOSITORY,
28 Ann-street.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending April 2d, from the following individuals, viz.

Rev C Dunn, Newton, N J, with remit; Postmaster at Bethlehem, Pa; Postmaster at Newport, R I, 2; R J H George, Philadel, 3; Rev G B Engle, Fulton; Rev N W Monroe, Vergennes, Vt, with remit; C Stimpson, jr, Boston; Postmaster at Batavia; W E Ashburner, Philadel; James A Van Dyke, Detroit, Mich; D L Clarkson, Potsdam, with remit; Rev W D Cairns, Columbus, Ga; Rev S P Knapp, Tuscaloosa, Ala.

Packages have been forwarded from the Depository during the week ending 2d April, as follows:

To R J H George, Phila, per Union Line; to John Benson, Hudson, per steamer Westchester; to Joseph Gill, Richmond, Va, one package, sent to Miss'y Rooms, 281 Broadway; to Rev Richard Cox, Troy, per steamer Swallow; to W R Wadsworth, for Christ Church, Brooklyn, per South Ferry steamer.

EPISCOPAL WORKS.

NEW and cheap editions of the following works, just published and for sale by
SWORDS, STANFORD & CO.,
at their old established Church Bookstore, No. 152 Broadway.

Bishop Hobart's Christian's Manual; Do. Festivals and Fasts; Do. Companion for the Altar; Do. Communicant's Manual; Thornton's Prayers and Commentary; Dorr's Churchman's Manual; Do. Recognition of Friends after Death. April 4—tf

NEW WORKS.

MELVILL'S Sermons, new edition, 2 vols. 8vo.
Coleridge's Aids to Reflection.
Blunt's Lectures on Elisha.
Life of Wm. Wilberforce, by his sons.
Burton's Church History.
Moshiem's " "
Just published and for sale by
Apr 4 SWORDS, STANFORD & Co.

PRAYER BOOKS FOR THE AGED.

A NEW and cheap collection of the Book of Common Prayer, printed with very large type. Just published, and for sale by
Apr 4 SWORDS STANFORD, & Co.

FEMALE SEMINARY, NEW ROCHELLE.
Thomas Rogers, Proprietor,
Miss Rogers, Professor of Music.

THE ensuing term of this Institution will commence on the first Monday in November.

The conductors hope, by every effort for the intellectual and moral improvement of the young ladies committed to their charge, to merit the continuance of public patronage.

References:—
Rev. T. W. Coit, D. D., Rev. G. D. Abbott, New Rochelle; Rev. Lawson Carter, Rev. R. C. Shimeall, Brooklyn; Jacob Le Roy, Esq., New York.

☞ A Church Organ to be disposed of.
April 4—6t$

JUST PUBLISHED, BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
AS AN EASTER TRACT

THE BOY WHO LOVED THE BIBLE. by the author of "The Holy Child Jesus." 24 pages 18mo. Also, the Psalm appointed to be sung at the approaching anniversary of the N. Y. P. E. S. S. Society, printed neatly upon tinted paper. For sale at the Depository, No. 28 Ann St. Apr 4

MISS FORBES' BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
NO. 6 ABINGDON SQUARE,

A PLEASANT and healthful situation, at the junction of Bleecker street and the Eighth Avenue.

The ordinary branches of a useful and polite education are taught at the school, in which Miss F. is assisted by experienced teachers.

A private omnibus is provided exclusively for the use of the school, which calls daily under the care of an attendant for pupils residing at a distance, and returns with them to their homes.

Cards of the terms may be obtained at the school, or of Mr. Forbes, No. 8 Wall street.
April 4—8w

RARITAN SEMINARY FOR YOUNG LADIES,
PERTH AMBOY, NEW JERSEY.

THE summer term of this institution will commence May 15th. The situation is healthy and easy of access, and offers the advantages of pure air and sea-bathing. The best teachers are provided, who will make every effort to secure a thorough education to the young ladies committed to their care.

References.—Hon. James Parker, And. Bell, Esq. Capt. Lawrence Kearney, U. S. N., of Perth Amboy. Hon. T. Frelinghuysen and Dr. J. Kearney Rodgers, New York. J. F. HALSEY, Principal.
March 7.—t May 15.*

SCHOOL WANTED IN THE COUNTRY.

THE advertiser, a married man, and an experienced teacher, wishes to hear of a good location in a country town or village, for the establishment of a School for Young Ladies, either in the State of New-York, or in any other farther westward. He has been for eight years constantly devoted to the profession of teaching, and has had a large number of pupils of both sexes intrusted to him. His testimonials from former and present patrons are of the very highest order. He teaches the English, French, Latin and Greek Languages, Arithmetic, and the higher branches of Mathematics, Experimental Philosophy, Astronomy, practical as well as theoretical, and Drawing. A desire to gain a permanent and healthy residence in the country, is the cause of his desire to leave the city.

He would have no objection to devote his attention exclusively to the children of a limited number of families, if an association of such can be formed; or if desired, to a school for boys.

Letters, *post-paid,* addressed to C. F. E. at the office of the Churchman, will meet immediate attention, provided such information is at the same time imparted as may enable him to form some accurate idea concerning future prospects.
March 14.

REMOVAL.

CHARLES HENRY has removed from No. 142 to No. 124 Fulton-street, where the publication of the Oxford Theology will be continued.
February 8, 1840.

JUST PUBLISHED,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 00.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,
Feb. 8. 124 Fulton street.

THE Rev. H. Adams' SELECT SCHOOL, limited to twelve Boys, at Saugerties, Ulster co., N. Y., will be re-opened after the Easter recess, on Monday, April 20th. One or two vacancies are expected to occur at that time.

For circulars, apply at the office of the Churchman, 124 Fulton st., and at Swords & Stanford's, 152 Broadway, or to the Principal at Saugerties, who will give any additional information that may be desired.
March 14. 4t

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.
Just published and for sale by Charles Henry,
Feb. 8. 124 Fulton st

TROY EPISCOPAL INSTITUTE.

THE present term of this institution will close on Wednesday, April 8th.

The next, or Spring term, will commence on Friday, May 1st.

Applications for admission may be made as heretofore, to the Principal at the Institute, or to J. W. Mitchell, Esq., 73 Cedar street, New York.
March 7.—t may 1.

PROT. EPISCOPAL TRACT SOCIETY,

HAVE now in the Press, and will be ready for delivery next week, the following Tracts:
"The Church the nursing mother of her People."
"The Evidence of the divinity of our Saviour."
"The Reformation and Duty of keeping to its Principles."
"The Death of Christ, or Tracts for Good Friday."
March 28.

ANNIVERSARY PSALM.

THE Psalm appointed to be sung at the approaching Anniversary of the N. Y. Prot. Epis. S. S. Society, will be found, printed upon tinted paper, at the Depository of the General Union, No. 28 Ann street.
March 25, 1840.

JUST RECEIVED,

BY R. S. H. George, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times,* by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.
March 28. tf

ST. MARY'S HALL,
GREENBANK, BURLINGTON, N. J.

THE Summer term of this Institution will commence on Wednesday, May 6th. Punctual attendance is requested on the first day of the term.
R. I. Germain,
Chaplain, Principal Teacher, and Head of the Family.

☞ The several journals of the Church will please to insert the above notice eight times each, and send their bills to St. Mary's Hall, Burlington, N. J. 8t

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia,*—Agent for The Churchman and Protestant Episcopal Sunday School Union.
March 28. xtf

LENT AND PASSION WEEK.

BISHOP ANDREWS' Sermons on the Passion of our Saviour; Blunt's Lent Lectures, for sale by
SWORDS, STANFORD & CO.
March 28. 'y' 152 Broadway

ASTORIA FEMALE INSTITUTE.
REV. JOHN W. BROWN, A. M., RECTOR.

THE Summer Term of this Institution will commence on Monday, May 4. It is requested that all applications for admission may be made previous to, or during the week immediately preceding that date.

The general arrangements, course of instruction, &c., &c., are, it is presumed, sufficiently well known to obviate the necessity of a detailed advertisement.—Circulars containing these may be had at the office of the Prot. Epis. S. S. Union, No. 28 Ann st., or at No. 124 Fulton street. Fuller information on every point may be obtained, on application to the Rector, at the Institute, or to J. L. Riker, Esq., 131 Fulton st.

The Institute is divided into three permanent departments—Preparatory, Junior, and Senior,—each of which is thoroughly organized. Over each of these, the Rector exercises constant supervision, and devotes his personal attention to the studies pursued.

The Institute is organized on the plan of a well-regulated Christian household. It is the object to surround the pupils with the quiet influences of a Christian home. The Rector considers himself especially responsible for the moral and religious culture of his pupils.

The Bishop of the Diocese will hereafter sustain the interesting and important relation of Visiter to the Institute. The duties of Head of the Family, and principal Teacher, are discharged by the Rector. The following persons are associated with him in the business of Instruction, and the general administration of the Institute:

Rev. C. Clapp, A. M., Chaplain, and first Assistant Teacher;
Rev. S. M. Haskins, A. M., Arithmetic, Algebra, and Elocution;
B. Servatius, French Language and Literature.
Madam Servatius, French; Vocal and Instrumental Music;
Joseph Kameron, Instructor on the Piano and Organ;
W. J. Edson, Professor of Psalmody;
Miss R. C. Brown, First Governess, and English Teacher;
Miss E. Lamb, Governess, Teacher in English, Drawing and Painting;
Miss J. R. Hall, Governess, Teacher in French and English;
Miss E. Pooley, Fancy Work, &c.;
Miss C. E. Faesch, Matron, and Directress of the Household;
H. Baylies, M. D., Family Physician.

Full Courses of Lectures are delivered during the year, on Astronomy, Natural Philosophy, Chemistry, Botany, Geology, and History.

The location of the Institute is unsurpassed for health, retirement, and beauty and variety of scenery. It is situated in a retired part of the pleasant village of Astoria, and enjoys the advantage of rural walks and groves in its immediate vicinity. Abundant opportunities are afforded to the pupils for engaging in such exercises as tend to promote health and gracefulness without sacrificing their privacy. A taste for horticulture is encouraged, and a particular portion of the flower garden is appropriated to the supervision of each young lady.

Terms—$250 per annum, payable quarterly in advance. No extra charge is made for those who remain during the summer vacation. The charges for the extra branches are moderate.

The steamer Statesman leaves the foot of Fulton st. New York, for Astoria, twice every day from May to November, and once every day for the greate part of the remaining six months. Constant communication with the city is also kept up by the Harlem rail-road and stages.

For further particulars, address the Rector, at Astoria, (formerly Hallett's Cove,) Queens county, L. I.
March 28, 1840. 6w

TO TEACHERS.
TO LET

A LARGE Dwelling House North of the Pavilion, Saratoga Springs, known as the Covent Garden House, 64 feet front on Broadway—3 stories in height, with the two towers,—45 feet in depth, 26 Rooms 3 of which is 25 by 45 feet—an excellent cellar under, divided into necessary rooms for servants and culinary purposes—a most beautiful garden is attached, with Boat-Swing, Flying Horses, Groves, &c. The building is furnished throughout with nearly every thing requisite. To a suitable person of undoubted character and talents it would be a desirable object.

From 30 to 40 females could be relied on to commence with the facilities afforded.

For further particulars, apply to Alexander L. McDonald, Esq. No. 83, Liberty Street,—Rev. Mr. Quackinbush, 112th St. East River, Harlem, or of D. M'Laurens at Saratoga Springs.
March 21. 3t$.

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, 459 Broadway, corner of Grand-street, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.

The Gold Medal of the American Institute for the best Organ, 1839.

The Silver Medal of the Mechanics' Institute for the best Organ, 1839.
February 29, 1840. eow6m

SALE OF PEWS BY TRINITY CHURCH.

JAS. BLEECKER & CO. will sell at public auction, on Tuesday, 7th April, a number of PEWS on the ground floors and galleries of St. Paul's and St. John's Chapels. The sale of the Pews in St. Paul's Chapel will take place at 12 o'clock, M., and at St. John's Chapel same day, at 4 P. M.
March 14. 4t

BOARDING IN PHILADELPHIA.

PERSONS or Families visiting Philadelphia, and wishing Private Board, will find comfortable apartments and kind attention at MRS WHITE'S, 126 and 128 Arch street, 2d door above Sixth st. 3t$
March 14.

POETRY.

For the Churchman.

Mr. Editor,—Will the following attempt to identify some of the purest and holiest feelings of the heart with the simple notions of boyhood, the scenery of nature, and the instructions of a mother, be foreign from the design of your paper? **Cam.**

A PAGE OF LIFE.

A rare delight it is to dream, even at the noon of day;
To see the sun of memory shine o'er life's o'ershadowed way
Of joy and pain!

Time had brushed out a score of years with his gray-pinioned wing;
—And hopes and feelings such as night dreams and old faces bring
Back on the soul
Seemed passed away—when I returned, to haunts in boyhood known;
But friends were not—were dead and gone; and I felt sad and lone
Where I was born.

Next day—it was a bright June morn, one of those rare days given
To melt away the mists that hide the blue of our childhood's heaven
From the soul's eye—
I strolled along the dark old sea, that laved my native shore:
I sat me down to muse awhile; as many a time before,
When I was young.

I *always* loved the solemn chimes of my old friend the sea;
The sunny hours sped brightly on, whenever he sung to me
His dreamy lay.
I found him now as in my youth, hoary, but hale and strong:
And he trolled away right merrily, that old familiar song,
Full dear to me.

A strange wild joy ran through my soul, all thoughts and feelings past
—Clad in my boyhood's dreams—sprang forth, and forms and visions, fast
Came thronging round:
I was again the same glad boy, full of all mirth and glee,
Watching with wild delight on shore, the gambols of the sea,
And mother near.

The same deep awe crept o'er me now! she once to me had said,
—Her voice came murmuring with his song—"Thousands, my boy, lie dead
In those wild waves:
And there my father found his grave—you never saw him, boy!—
Far, far away upon the deep he went;—and all our joy!—
He came no more."

And then it seemed to me again she pointed to the sea,
And told me, "That is an emblem, boy, of God's eternity!"
I felt her words,
Although I could not understand: I stood in silent awe—
And wondered how my mother knew: but still believed I saw
God move the sea.

She took me down one summer day, the ocean he lay at rest;
Not even a wandering breath of air, ruffled his glassy breast:
I saw the blue
Of the warm sky that bent above; and—strange to me—below,
Far away down the slumbering deep, another brightly glow;
—They seemed to meet.—

She told me "That in Heaven, where God, Christ, and the angels were,
A bright and crystal sea was spread, like that before us there;
And all was light.

And we, my boy—she said—one day, if we are good, shall rise—
—Yes, all the *dead* on earth, in sea!—and find in far-off skies
That land of light."

"O let us sail, then, mother dear, across this ocean wide;
I shall not be afraid—I said—if you are at my side:
And is not that
The land of Heaven which looks so bright?" I pointed o'er the sea
Where clouds of rich effulgence shone, and forms of mystery
Seemed to come forth
In dazzling robes, but changing still, as with a wondering eye
I saw the figures come and go; far on the distant sky.
"No, dearest child!
We cannot find, beyond the deep, the heaven you wish—'tis time
We should return—some other day I'll tell you of that clime."
That boyish dream
Passed as the summer cloud away; yet from my living heart,
My mother's words, burned in with love, can never thence depart:
Her image there,
—Woven with childhood's fancies—still, shall beautiful remain;
In the soft light of memory's eye it oft will smile again
As time speeds on;
Aye to my last and mortal day, shall haunt my dying sight.
Our mother's image on the soul, will it not live in light
Beyond earth's dream?

Cam.

TO SLEEP.

Come, gentle Sleep! attend thy votary's prayer,
And, though death's image to my couch repair—
How sweet, thus lifeless, yet with life to lie!
Thus, without dying, O how sweet to die!

Dr. Wolcott.

The damps of autumn sink into the leaves, and prepare them for the necessity of their fall; and thus insensibly are we, as years close round us, detached from our tenacity to life by the gentle pressure of recorded sorrows.

The names of the Seven Archangels are, Michael, Gabriel, Lamael, Raphael, Zachariel, Anael and Oriphiel.

The Novelties of Romanism; or, Popery Refuted by Tradition. A Sermon, preached in St. Andrew's Church, Manchester. By **Walter Farquhar Hook**, D. D., Vicar of Leeds, Chaplain in ordinary to the Queen, and Prebendary of Lincoln.

1 Cor. xi. 16.

"But if any Man seem to be contentious, we have no such custom, neither the Churches of God."

Nothing can be more striking, nothing more perfect in its charity, than the manner in which, in the 8th chapter of this Epistle, and the 14th chapter to the Romans, St. Paul treats the weaker brethren, and directs that they should be treated by others. Would to God that in these days, those who esteem themselves, or are accounted by others, the stronger brethren, would act on this principle and walk by this rule!

Now, however learned, however mighty in the Scriptures, however skilful as critics or profound as metaphysicians, those persons may be who are usually denominated High Churchmen, they are regarded by many as weaker brethren, utterly ignorant of the Gospel. If it *be* so, if they *are* weaker brethren in the opinion of those who thus assume authority to decide, (sometimes, it must be admitted, without any great proficiency in theology,) let them receive that gentle treatment, that allowance for conscientious prejudices, that courtesy, consideration, and kindness which St. Paul recommends. If they are in error, let them be refuted by argument; if they violate the regulations or principles of the Church of England, let the fact be proved, and let them be suspended: but admonish them affectionately as brethren in Christ: do not resort to the arts of the profane; do not misrepresent their principles, or ridicule that conduct which, however absurd it may appear to others, *they* believe to be pious: do not denounce them without hearing what they have to say, or without reading, with unprejudiced minds, what they may have written: do not attribute wrong motives to them: do not call them Jesuits in disguise; do not hold them up as persons desirous to deceive. For why should they wish to deceive you more than their accusers? Their principles are not those which lead to preferment: they can only maintain them because they believe them to be the truth as it is in Jesus.[*]

Among the heaviest of the charges which are brought against them, their regard for Antiquity and their respect for the Fathers is the most prominent. But what does this offence amount to?

Let me state in a few words, what their principle is. In all questions of doctrine and practice which may arise in the Christian Church, they fully admit that the first and last appeal lies to Holy Scripture. *To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them.* And where both parties agree in their interpretation of the words of Scripture, this appeal will bring all controversies to the most satisfactory determination. The private Christian, looking into this true mirror, discovers the blemishes and defects in his own conduct; and the Church *puts on her ornaments, and is sanctified and cleansed by the Word.*

But a little observation will convince us that the controversies which arise in the Church can seldom be decided by this appeal. The records of past ages prove this, and daily experience shows it. Each party in a dispute claims Scripture for its own side, and, as the sense of Scripture, it zealously maintains its own interpretation. If there be, then, no further appeal, the question can never be decided. There is, therefore, another test, which, in the opinion of those I am defending, Scripture itself allows and sanctions,—the testimony of the Church from the beginning. And to this test St. Paul, in our text, sets us an example of making an appeal. *We have no such custom, neither the Churches of God.*

Thus these persons conceive that a way to peace is provided in harmony with the common rule of life, and the law by which society is held together; for how much of law and of the rules of society is based on precedent! They conceive that they act in the spirit of the Church of England; for it is plain to every one who has considered the language of the Church that a deference to antiquity pervades her Articles, forms the argument of some of her most instructive Homilies, and breathes through every portion of her Prayers; they conceive that *when they stand in the ways and see and ask for the old paths where is the good way that we may walk therein*, they act, as I have shown, in accordance with a principle provided for us in Scripture, and in accordance with which St. Paul reasoned in the words of our text.

Now this it is that induces them to study the writings of the primitive Fathers of the Church. There seems, however, to be a prejudice against the very name of the Fathers; a prejudice which certainly was not felt by Ridley, or by Cranmer, or any of the learned and pious confessors and martyrs to whom we owe the Reformation of our Church. And why should it be felt now? for, let me ask, who are the Fathers? They are merely ancient writers who lived in the earlier ages of the Church. Now one would think that there could be no great sin in our venturing to read the works of these ancient authors. It is said that we ought to refer for our divinity to the Bible, and the Bible only. God knows, my Brethren, that I wish the Bible were more exclusively read than it is, and no one can regret more than I do to find the Bible so generally superseded by tracts. But those very tracts are most diligently distributed by the very persons who most vehemently blame us for venturing to read the Fathers. Nay, by those persons themselves these tracts are read: in many instances they are the fountains, not always surely the purest, from which they drink in their theology. But what is a tract? It is a little treatise or sermon composed by some person or persons, not, certainly, infallible. Now similar treatises and sermons form the works of the Fathers. Both parties, then, you will observe, are tract readers, and why should he who reads an ancient tract be blameworthy, while he who reads a modern tract is held worthy of praise? But it is said the modern tracts are sound in doctrine, the ancient tracts are not so. And, let me ask, who says this? Is it said by an infallible man? What proof do you bring from Scripture that modern tracts must be sound in doctrine, and ancient tracts not so? It is merely a matter of opinion, and when one man praises the ancient tracts to the disparagement of the modern, it is quite as probable that his opinion should be correct as that of another person who praises the modern tracts to the disparagement of the ancient: and more probable, if it is in the nature of truth to be better understood near to the fountain head, than after its transmission through many generations. Is it said that one is scriptural, the other not scriptural? This is only repeating the last assertion in a different form. If the tract contain any thing of doctrine more than an extract from Scripture without note or comment—and then it is Scripture itself—it must be a deduction from or an explanation of Scripture, and we have just as much right to assert that the deduction made from Scripture in an ancient tract is scriptural, as another person has to make the same assertion as to a modern tract. Disagree with us, if you will, in your opinion of this matter—but why object to our principle while you adopt it in another form? We are both tract readers; the only difference being that some of us go for these tracts to St. Chrysostom, St. Basil, and St. Athanasius, to whom our Prayer-Book is indebted for much of its excellence; others to a modern Religious Tract Society, sanctioned, it may be, by what is called the religious world; which is, nevertheless, no more infallible than the Church of Rome, though the members of both seem to rely on their traditions with undoubting confidence.[*]

But it is said, "Scripture is so plain, we will have the Bible and the Bible only: what need have we of the Fathers in addition? this is to add to the word of God." Surely, we may answer, "Scripture *is* plain, and we, too, will have the Bible and the Bible only—what need have you of commentators? Their comment is an addition to the word of God!" But the Bible having come down to us in a dead language, we do absolutely require some commentary to elucidate its diction and phraseology;—a translation is itself, to a certain extent, a commentary; it might easily be shown how ours actually is so. Again, there is allusion in Scripture to many antiquated rites and customs; and some acquaintance with the history and opinions of the age in which the New Testament was written is important; here, then, we also require a commentary. It is said that you can get all this from a modern commentator: this is true, and one modern commentator may borrow his facts from another without reference to the original authority, and one may copy the mistakes of another, and hence false facts may become current in the world: but the first commentators must have gone to the contemporary writers, that is to say, to the Fathers. Even admitting, then, that it is a work of supererogation for *us* to consult the Fathers, to ascertain whether the modern commentators are correct, still there can be nothing sinful in doing so; since for what you know of these things, you are as dependent upon the Fathers as *we* are, the difference being that you derive your information from secondary, we from primary sources.

As to doctrine, it is said that the wisest and best plan is to make Scripture its own interpreter, by comparing spiritual things with spiritual. I have already said that this is admitted by those who are complained of; and who are more diligent than they in explaining one Scripture by another? But I have also shown, that after having done this, there are still many points on which we cannot come to an agreement,—ay, and important points, too. Now take any passages or collection of the passages of Holy Scripture from which you and I deduce a different doctrine: What is it that any disputant does? His favorite commentator is brought down from the shelf, and to him deference is paid. Why? Because he is recognized as the organ expressing the sense, *i. e.*, the tradition of his own sect or school, just as a Romish commentator expresses the sense, *i. e.*, the tradition of the Church of Rome. Is there any sin, then, if the High Churchman (applying this conceded principle in a different manner) looks to the Fathers, not as an inspired authority, but to ascertain from their writings what was the meaning attached to the passage or passages under consideration in the first ages of the Church, before modern controversies were started. And what makes the value of these primitive writings the greater in this respect is, that the Fathers not only possessed many written documents now lost, but it was part of their religion, if I may so say, to preserve the doctrine they had received in its purity from the apostles, and to hand it down to their children; they transmitted the once-kindled lamp from sire to son, never suffering its light to grow dim, or its heat to evaporate. And as a member of a lately-founded sect can soon detect whether an interpretation of Scripture be in accordance with what *he* calls the Gospel, so did a primitive Christian understand whether such an interpretation was or was not contrary to what *he* called the Catholic faith.

But it is said that some of the Fathers were sometimes in error. Now I certainly do protest against the manner in which it is not unfrequently attempted by not very wise men to prove this, which is thus: "Such a Father differs from me, a modern teacher, therefore such a Father must be in error;" the whole authority of which judgment depends upon an assumption, more bold than modest, that the modern teacher is infallible: or if he defend himself by saying that his is the opinion of the religious world, again, I ask, is the religious world itself infallible? We know that the great object with the religious world is to produce, not unity in the Church, but union among sects;—to do this many scriptural principles must, on all sides, be conceded, and much regarded as non-essential, which to some persons appears to be essential. We cannot allow, then, a reference to the opinion of the religious word to be of any authority in such a case. But as a matter of fact, we do admit that many of the Fathers did err. Who ever thought them to be infallible men? Nay, the student of the Fathers can point out to you the kind of error to which any particular Father may have had a tendency, and he can probably show how that error was detected and animadverted upon by his contemporaries. But admit that they erred,—what then? Are we not to read them because they were liable to error? In many of the works published by popular Tract Societies, I could point out, not only errors, but if I were to use the language of those who condemn the Fathers, I should say, grievous heresies: yet, are we on that account to refuse to read any modern Tract? But this is what they ought to do who censure us for studying the Fathers, because the Fathers were not infallible men. What we chiefly desire in reading them is, to ascertain, not what the private opinions of individual Fathers were, but, for reasons I have before assigned, what was the general system of Doctrine in their age.

(To be continued.)

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[*] We have certainly just cause to complain of the Religious Tract Society, although it is supported by many good and pious men, when we find it stated in a recent number of its "Monthly Record," entitled "The Christian Spectator," that those who held the principles advocated in the present discourse, are enemies to the cause of Christian truth, more formidable than the Socialists; the Socialists being Atheistic sensualists. They are accused, with the Papists, of "an intense dislike of the peculiar doctrines of Scripture." Comparing them with avowed Infidels, the work referred to says: "It is not possible that the object of either party could be more plainly declared. The one would throw down the Christianity of the Bible, the other would dig up the foundations of Christianity altogether. These their purposes they loudly proclaim and fiercely pursue. They have declared a war of extermination, and the inscription on the banner of both is, I will overturn, overturn, overturn." See the Christian Spectator for September 18, 1839, and the Rev. Wm. Dalby's Letter to the Editor of the British Magazine. However much in error the supporters of that society may consider High Churchmen to be, they are surely going too far when they speak of them in such language as this.

[†] By the religious world, I mean that conventional union of sects and parties which is formed by those who agree to merge the distinctive features of every sect, (and where Churchmen belong to it, the distinctive features of the Church itself,) in order that they may insist in common upon what that world deems to be essential truth. But the question still occurs, whether that world is competent to decide what part of the Revelation of God is essential, and what is not. Of this proposition, those who are called High Churchmen hold the negative. The difficulty of their present position consists in the religious world having assumed, that all pious persons must belong to it. But there are persons whose zeal for the cause of religion, whatever may be their faults, is ardent, but who at the same time refuse to subscribe to many of the traditional doctrines and some of the practices, of the religious world. The members of the religious world cannot conceive the possibility of such persons being really pious and sincere: hence the hostility to them; their real fault being their rejection of the tradition of the religious world, the controversy of the present day having reference, in fact, to this one question:—according to what tradition shall Scripture be interpreted—according to the tradition of the Church of Rome? or according to the tradition of the religious world? or according to the tradition of the primitive Church?—the latter being, as we contend, imbodied in the formularies of the Church of England.

THE HISTORY OF THE ENGLISH BIBLE.

Henry VIII.—From 1509 to 1547.

In 1526, William Tyndal, a native of Wales, printed at Antwerp, without a name, his English New Testament. In England the importers and venders of Tyndal's translations were condemned by Sir Thomas More, the lord chancellor, to ride with their faces to the horses' tails with papers on their heads, and with the books which they had dispersed, tied about them, to the standard in Cheapside; and they themselves were compelled to throw them into the fire, and were afterwards amerced in a considerable fine. Tyndal, through the treachery of Henry Philips, was strangled and burned in 1536, for heresy, near Filford (or Villefort) castle, the place of his imprisonment, between Brussels and Antwerp, in Flanders. He expired praying with repeated earnestness, "Lord, open the king of England's eyes." It was at Antwerp he finished "his favorite work, with the assistance of John Fry, or Fryth, and William Roye; the former of whom was burned in Smithfield, for heresy, July 1552; and the latter suffered that dreadful death in Portugal, on the same accusation." *Newcome's Historical View of English Biblical Translations*, p. 17.

At the request of the clergy, several severe proclamations were issued by king Henry VIII. against all who read, or kept by them, Tyndal's translation of the New Testament; so that a copy of this book found in the possession of any person was sufficient to convict him of heresy, and subject him to the flames. "But the fervent zeal of those Christian days," says the good old martyrologist Fox, "seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading or hearing; also by their expenses and charges in buying of books in English, of whom some gave five marks, some more, some less, for a book, and *some gave a load of hay, for a few chapters of St. James, or of St. Paul, in English.*" *Townley*, p. 181.

In 1543, an act of parliament was obtained by the adversaries of translations, condemning Tyndal's Bible, and the prefaces and notes of all other editions. It was therefore enacted: "That no woman, except noblewomen and gentle women, who might read to themselves alone, and not to others, (and for which indulgence they were indebted to Cranmer,) nor artificers, 'prentices, journeymen, serving-men, husbandmen, nor laborers, were to read the Bible or New Testament in English, to themselves or to any others, privately or openly, upon pain of one month's imprisonment."

A similar act was also passed in 1546, prohibiting Coverdale's as well as Tyndal's Bible.

The New Testament was published by Luther, after it had been revised by Melancthon, in 1522.

Tyndal's translation of the New Testament, from the Greek, was printed in octavo, as we have seen, in 1526. The written copies of Wickliffe's translation had been long known; but this was the first time that any part of the Scriptures was printed in English. Wolsey and the bishops published prohibitions and injunctions against it, as false and heretical. Tonstal, Bishop of London, and Sir Thomas More, bought up almost the whole impression, and burned it at St. Paul's Cross. The sale of these copies, however, enabled Tyndal to prepare another and more correct edition, which was printed in 1534.—"Cardinal Wolsey declaimed," says Mr. Baxter, "against the art of printing, as that which would take down the honor and profit of the priestoood, by making the people as wise as they." *Cure of Church Divisions*, p. 329.

At that time the people were so little acquainted with the Scriptures, that upon the appearance of printed editions, in the Hebrew and Greek originals, some of the more illiterate monks declaimed from the pulpits, that "there was now a new language discovered, called Greek, of which people should beware, since it was that which produced all heresies: that in this language was come forth a book called the New Testament, which was now in every body's hands, and was full of thorns and briers. And there had also another language now started up, which they called Hebrew: and that they who learned it were termed Hebrews." *Gray's Key, &c.*

"The art of reading," says lord Kaimes, "made a very slow progress: to encourage that art in England, the capital punishment for murder was remitted if the criminal could but read; which, in law language, is termed *Benefit of Clergy.* One would imagine that the art must have made a very rapid progress when so greatly favored; but there is a signal proof of the contrary; for so small an edition of the Bible as six hundred copies, translated into English in the reign of Henry VIII., was not wholly sold off in three years." *Sketches*, vol. i. p. 105.

"The clergy," says Dr. Henry, "were very sensible of their danger from this quarter, and exerted all their power to prevent the circulation of the New Testament in English, which they represented as perfect poison to the souls of Christians; but all their efforts were ineffectual."

When Cranmer had obtained king Henry's permission, he divided the New Testament into nine parts, chose nine of the best Greek scholars he could find, and committed the translating of one of those parts to each. When they were all translated and returned to him, he sent one of those parts to one of the most learned of his brethren, the bishops, to be corrected, and returned with their observations. When the day came, every man sent to Lambeth his part corrected; only Stokesley's portion was wanting. My lord of Canterbury wrote to the bishop a letter for his part, requiring him to deliver it unto the messenger, his secretary. He received the archbishop's letter at Fulham, unto which he made this answer:—"I marvel what my lord of Canterbury meaneth, that thus abuseth the people in giving them liberty to read the Scriptures, which doth nothing else but infect them with heresy. I have bestowed never an hour upon my portion, nor ever will, therefore my lord shall have his book again, for I will never be guilty of bringing the simple folk into error." My lord of Canterbury's servant took the book, and brought the same to Lambeth unto my lord, declaring my lord of London's answer. When the archbishop perceived that Stokesley had done nothing therein, "I marvel," saith he, "that my lord of London is so froward, that he will not do as other men do." Mr. Thomas Lawney, chaplain to the old duke of Norfolk, standing by, and hearing the archbishop speak of Stokesley's untowardliness, said, "I can tell your grace, why my lord of London will not bestow any labor or pains this way; your grace knoweth well that his portion is a piece of the *New Testament*; but he being persuaded that Christ had not bequeathed him any thing in his Testament, thought it mere madness to bestow any labor or pains, where no gain was to be gotten; and besides this, it is in the *Acts of the Apostles*, which were simple poor fellows; and therefore my lord of London disdained to have to do with any of them." *Johnson's Hist. of English Translations*, p. 31.

There was nothing that the friends of the old learning (as the tenets of popery were then called) more dreaded and deprecated, than the translation of the Scriptures into English, and granting the use of them to the people; nor was there any thing that the friends of the Reformation more ardently labored to procure. This was a long and violent struggle between the two parties. Archbishop Warham sent a pastoral letter to all the prelates of his province, A. D. 1526, acquainting them that certain children of iniquity, blinded by malice, had translated the New Testament into English, to spread heresy, and ruin men's souls; and that some of these pernicious books had been brought into England. He directed them, therefore, to command all persons in their diocese, who had any of these dangerous books, to deliver them up to their bishop, or his commissary, within thirty days, under the pain of excommunication, and of being punished as heretics. Four years after this, the cry for the translation of the Bible, and the opposition to it still continuing, the king published a proclamation, in which he told his subjects, that he had consulted the two primates, and several other bishops, and learned men; "and that by all these virtuous, discreet, and well-learned personages in divinity, it is thought that it is not necessary the Scriptures be in the English tongue, and in the hands of the common people; and that having respect to the malignity of this present time, with the inclinations of the people to erroneous opinions, the translation of the New Testament and the Old into the vulgar tongue of the English, should rather be the occasion of continuance or increase of errors among the said people, than any benefice or commodity towards the weale of their souls." Such were the sentiments of the king and prelates of England on this subject at that time.

(*To be continued.*)

The universal practice of the primitive Church was against the Romish custom of denying the cup to the laity.

In the beginning of the fourth century we find the use of sacred vestments, or peculiar habits appropriated to divine service, spoken of as a custom.

The inscriptions of many idlers and loungers yet remain on the walls of Pompeii. The trivial records of a leisure hour are preserved, while the hands which traced them have mouldered into dust, and for centuries been undistinguished from the baser earth.

EXERCISES IN MUSIC.

Speaking of the Seminary for Teachers at Weissenfels in Saxony, Mr. Bache remarks:—

So high a value is placed upon an elementary knowledge in vocal music, that an ability to give instruction in it is indispensable to admission into the class of teachers. It is not, therefore, surprising that the pupils of the seminaries in general are proficients in music. I confess, however, that I was not prepared for the advance in the theory and practice to which many of the first class in this school had attained. In regard to the former, I was present at one of the exercises in composition, in which the teacher read, and the pupils transcribed three stanzas of poetry. This done, they were required to compose an air adapted to the words. In less than ten minutes a fifth of the class were ready. The teacher took his station at a black-board, on which the ledger lines were drawn, and one of the pupils whom he designated began to sing the words to the air which he had composed, the teacher writing the music meanwhile. This air was pronounced not to be original. A second was tried, which the teacher thought an imitation. A third and fourth he accepted, and wrote upon the board. They were criticised by both the class and teacher, set to parts by the former, and sung. The two classes were in the next hour united for choral singing, in which many are proficient, the teacher leading at the organ.

CONTENTMENT.

Can any man charge God that he hath not given him enough to make his life happy? No, doubtless; for nature is content with a little; but when we might be happy and quiet, we create trouble to ourselves.—*Walton.*

SCRIPTURE KNOWLEDGE.

Let no man, upon a weak conceit of sobriety, or an ill-applied moderation, think or maintain that a man can search too far, or be too well studied in the book of God's word; rather let men endeavor to endless progress or proficiency therein.—*Bacon.*

INFLUENCE OF THE CHURCH.

The regular gradations of authority and rank [in the Church of England]—cement its several parts closely together, and prepare it on all occasions to act with the utmost promptitude and unanimity. Its ministers, vested with legal authority and character, are the natural objects of a veneration of which nothing but personal misbehaviour can deprive them. If we contemplate, in connection with the subject we are upon, the manners and institutions of the British nation, we shall perceive that the Established Church in these kingdoms possesses such pledges of its safety, as are not to be found in any protestant community besides. A finished English education is, in all its stages, clerical: the public seminaries of instruction, together with the two Universities, being entirely under the conduct of ecclesiastics: by which means a reverence for the Church is imbibed with the first elements of knowledge. Its splendid literary establishments; its magnificent libraries, the accumulation of ages; and above all, the great and illustrious names it has produced in every department of genius and learning, the glory of the world, who have conferred dignity not so much on their profession as on their species; give it, in a literary view, a decided superiority; and in popular opinion, an exclusive esteem.—*Robert Hall* [a Dissenter.]

DELAWARE ACADEMY.

Rev. Daniel Shepard, A. M., *Principal.*
Mrs. Emeline P. Ten Broeck, *Preceptress.*

This flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

Terms.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

ST. PAUL'S COLLEGE.

The Second Term of the Session begins on the first Monday in March, both in the Grammar School and College, which is a convenient time for admitting pupils to either department.

Feb. 29 tf.

DR. HOOK'S VISITATION SERMON.

A Call to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,
Feb. 8. 124 Fulton street.

ELEGANT EDITIONS OF THE BOOK OF COMMON PRAYER.

H. & S. Raynor, Booksellers, New York, respectfully invite the attention of the Reverend Clergy and other members of the Protestant Episcopal Church in the United States, to their beautiful editions of the Common Prayer Book. They are printed in single columns on very fine paper, and embellished with six appropriate steel engravings, the frontispiece being a representation of Christ blessing the bread. The binding is in Turkey morocco, and calf, plain and extra gilt, three sizes, viz. 12, 18 and 24mo.

These editions of the Prayer Book have been very carefully compared with the standard book, by a Presbyter appointed by the Right Rev. Bishop Onderdonk, and the most minute errors have been corrected.

The publishers trust that the pains they have taken to render their editions of the Prayer Book so perfect, will be duly appreciated by the Church.

Published by H. & S. Raynor, 76 Bowery, New York, and for sale by the Booksellers generally.

Feb. 29 6t

FOR SALE.

A Pew in St. Paul's Chapel. Inquire at the Neptune Insurance Office. If not sold shortly, it will be let for the ensuing year. Feb. 8.

ORANGE COUNTY INSTITUTION.

The Reverend Samuel Phinney's Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty-five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

Samuel Phinney, Principal.
Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev. John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq, New York; Rev. Evan M. Johnson, Brooklyn; Messrs. Brown & Bowen Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils. tMay 1. $

January 18, 1840.

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

Will be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.

Sept. 28. tf

John Morison, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

NOTICE.

Louis Sherman has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH, } Assignees.
SIMON R. MC'GOWN, }
14 Pine-street,
Nov. 30.

General Protestant Episcopal Sunday School Union.—Depository No. 28 Ann street, two doors below Nassau street.

Under the superintendence of
John W. Mitchell, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table, do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism, Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1; do. art 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 58 volumes, numbered consecutively. at 20 cents per volume, or $11 60 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set

THE CHURCHMAN

Is printed and published for the Proprietors, at No. 124 Fulton street, at Three Dollars per annum, in advance.

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